

CHRISTIAN SECRETARY.

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"WHAT THOU SEEST, WRITE—AND SEND UNTO THE—CHURCHES."

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AN INCIDENT.

In illustration of the idea just expressed, that
in the economy of grace, God designs that every
display of divine power manifested in the conver-
sion and sanctification of sinners, shall exert a
moral influence upon other minds, I will state the
following incident.

Many years since, there lived in a sweet and
beautiful town in New England, a zealous and
devoted clergyman whose labors were remark-
ably blessed. The words spoken by him seemed
like fire, or as the hammer to the rock. The
young, in whole companies, left the scenes of
gayety, and gathered around the cross of Christ.
Many an aged sinner, who had been slumbering
for years in unregeneracy, was aroused from the
deep sleep of spiritual death, and led to cry out—
Lord, save, or I perish!

There was one individual, however, whom his
preaching did not in the least affect. Though
this herald of the cross lifted up his voice like a
trumpet, and spared not, though he proclaimed
the whole counsel of God, and brought the solemn
truths of religion before his hearers with a power
almost sufficient to wake up the dead, Mr. A—
sat as unmoved and unconcerned as though he
had letters patent from Jehovah, assuring him
that his name was written in the book of life. He
did not profess to be a religious man. He was, how-
ever, irreproachable in his moral conduct, and
often declared that he had a great respect for re-
ligion. But, in truth, Mr. A—was very far
from being a believer. He had no just conception
of the spirituality of the gospel, and was rather
disposed to sneer at the idea of an inward work
of grace in the heart.

When, therefore, he saw one and another of
his acquaintance under the influence of this faith-
ful ministry coming forward to enlist under the
banner of Christ, he said to himself, 'This is all
hypocrisy or delusion.' The holy spectacle of
awakened sinners coming forward to give them-
selves up to the Lord Jesus Christ, in the bonds
of the everlasting covenant, he could not behold
but with feelings of contempt. He was cher-
ishing, in all its unsubdued power, that 'carnal
mind which is enmity against God.' Still he
flattered himself that he was a very good man.—
He continued to attend upon the services of the
sanctuary. One afternoon, to his great surprise,
he saw Mr. J. J. rise up, and go forward to the
baptismal font. This individual was a person of
great influence in that community. He was
known to be a man of calm, and cool, and delib-
erate judgment. He had on several occasions
shown himself the particular friend of Mr. A—
And now he stood before an assembled congrega-
tion, to enter into covenant with God—to enlist
under the banner of Christ—to be signed with
the sign of the cross—and to give himself up un-
reservedly to the service of that Redeemer, who
had bought him with his blood. There, as he
stood at the foot of the cross, there went forth a
silent and powerful testimony in favor of religion.
His own heart was touched with deep feeling.—
The big tear rolled down his cheek, as, with half
choked utterance, he solemnly took upon him the
vows of the covenant. Mr. A—looked at this
sight with amazement.

He said to himself,—
'I know this man. He has too much integrity
to play the part of a hypocrite. His feelings are
too equable, and his mind too well balanced, to be
brought under a fanatical influence. What does
this mean?'

Mr. A—went home, but the scene he had
witnessed followed him there. He began to feel
a sort of indignation towards Mr. J. J. that he had
suffered himself to be influenced to take this step.
Upon a second thought he knew that Mr. J. J.
was not the man to be influenced by others. The
more he reasoned upon this subject, the more per-
plexed and dissatisfied he felt. A ray of the
Spirit's light soon broke in upon his soul. He
began to see that his own mind was dark. He
began to suspect that all was not right within.—
He went into a room by himself, and tried to
pray; but found he could not. He then took
down the Bible and tried to read it; but he could
not. He felt as though there was an influence
upon him, hurrying him on to commit some
dreadful deed. While he was there alone with
himself and God, the broad blaze of divine truth
flashed upon his view, and revealed to him the
cause of his misery. He saw it now, as with the
clearness of noon-day, that he was, to use his
own words, 'an accursed sinner before God.' He
lay all that night in agony. For days he went
bowed down with distress, seeking rest and find-
ing none. At length a ray of comfort dawned
upon his darkened soul. He became a converted
man, and took the same stand that Mr. J. J. had
done, in testifying his allegiance to Christ.

Here we see that the silent witnessing of a
work of grace accomplished what the most
powerful preaching could not. And this is not
all. Mr. A—, having been brought to feel the
power of inward religion, and to know in some
degrees the preciousness of Christ, felt deeply
anxious to extend the blessing to others. Among
the efforts that he put forth to accomplish this
object, was the instruction of a class of colored
adults. The Lord blessed his labors. One of
the class became decidedly changed. She re-
sided in a very gay and thoughtless family. Her

altered conduct and consistent Christian deport-
ment arrested the attention of a young lady, an
inmate of the family, who before this had been
one of the most thoughtless among the pleasure-
taking tribe. But now her gayety was all gone.
Daily did she bow before the mercy-seat, plead-
ing for the transforming power of divine grace.—
Her prayer was heard. She became a devoted
Christian. She said nothing to the family in
which she resided, but her silent example pleaded
most eloquently. The heads of that family be-
came impressed. They resolved to seek the Lord
—they were soon able to bear testimony, that he
had not said, 'Seek ye my face in vain.' That
family became enrolled with 'the sacramental
host of God's elect,' and were among the most
active and zealous to promote the glory of God
and the salvation of sinners.—*Gathered Frag-
ments, by Rev. John A. Clark.*

"I HAVE TRIED."

Perhaps you have; and without success. You
feel that you are a sinner, in danger of hell; and
unless you repent and believe, you must be
damned. And you say 'I have tried to repent
and believe, and cannot do any more.'

And who is to blame, my dear friend, you or
the Lord? The guilt of your ruin, if you perish,
will be at some one's door. God has made many
great and precious promises concerning your sal-
vation, and if he fails to fulfill those promises, he
is exceedingly at fault and you are clear. He
has said, 'Ask, and ye shall receive. Seek and
ye shall find.' 'Whoso cometh unto me, I will
in no wise cast out.' Now if he has forgotten
these words or broken his vows, he has indeed
sinned against himself, but God is not a man that
he should lie, neither the son of man that he
should repent. Hath he said, and shall he not
do it? Hath he spoken and shall he not make
it good? Besides his word, you have the fact
that he desires to pardon and save you; so that
not only his promise, but his inclination, leads him
to do for you all that is needful on his part to
save your soul. 'As I live, saith the Lord God,
I have no pleasure in the death of the wicked,
but that the wicked turn from his way and live.'
Add to this, the assurance that he has already
done for you, or is now doing, all that he has
promised; and the conclusion is inevitable, that
the blame lies at your own door. What does
God mean by that most tender and moving of
all passages in the Old Testament, 'What could
have been done more to my vineyard, that I have
not done in it? Wherefore, when I looked that
it should bring forth grapes, brought it forth wild
grapes. And now, O inhabitants of Jerusalem,
and men of Judah, judge, I pray you betwixt me
and my vineyard.' And I believe, sinner, that
the judgment is against you. God is acquitted,
and you are condemned.

But how have you tried? Have you asked
God for his Holy Spirit, as you would ask for life
when about to die without hope? Have you
sought the Spirit as you would seek a lost gem
of untold worth? Have you knocked at the door
of mercy, as you will knock when you find the
door of heaven closed forever against you? If
not, your efforts have not been proportioned to
the object for which you strive, and of course you
have no right to expect success. Were you in
pursuit of an earthly crown, you would compass
sea and land to gain the prize. And for a crown
of glory that fadeth not, you have scarcely raised
an arm. To lay up riches here, which moth and
rust may soon destroy, you eat the bread of care-
fulness and waste the flower of your days. But
for an inheritance incorruptible, you have never
made a sacrifice worth the name.

In search of honors, riches, pleasures, would a
single failure check the ardor of the pursuit? And
when honors at God's right hand, when riches in
heaven and pleasures forevermore are set before
you, will you be disheartened because you have
not yet attained the summit of your hopes? I
say, then, you have not tried. You have scarcely
begun to try.

Perhaps you have tried to save yourself, with-
out looking to Jesus as the only ground of your
acceptance with God. If so, the more you try
the worse you are off. The sooner you cease all
that sort of effort, and fall down at the foot of
the cross, the sooner you will find help. Though you
have labored to climb up some other way, and
have only been piling barriers between yourself
and heaven, come now, and rejecting all self de-
pendence as a soul ruining hope, trust your eternal
interests in the merits of a Saviour's sacrifice.

Did you ever try that?

IRENEUS.
[J. Y. Observer.]

From the Sunday School Journal.
THOUGHTS ON CHRISTIAN EXPERI-
ENCE AND PRACTICE.

I.
MOROSENESS OF TEMPER, in Christians, often
arises from a sort of hypocrisy. A man wishes
to appear more grave and solemn than he feels,
and the effort gives him a sourness and acridity
of spirit. True gravity is very different, because
it is the gravity of love, and is tender; of meek-
ness, and is mild, even with opposers; of humil-
ity, and does not assume an oracular testimony.

II.
Love is the principle of religion. How sim-
ple, yet how grand, how expansive, how applica-
ble to every case. This is the touchstone; try
your graces upon it. None but genuine gold
stands this test. You reprove a brother. Re-
tire into your heart, and ask whether it is done
in the spirit of love. 'Was I tender and sym-
pathizing, and ready to weep over his fault?—
Would I have preferred silence, if love had not
bidden me to speak?' By a test so simple, many
a deceit of Satan may be detected.

Again, you pass an impenitent friend without
one word of exhortation. Conscience is quieted
by some such balm as this: 'My tender regard
did not suffer me to obtrude upon him so painful
a subject.' Now, go to your closet; there kneel
before God, and say, 'Search me, O Lord.'—
endeavor to search yourself; ask, 'Did I love

his soul? Did I love him as myself? Would I
be thus fearful of obtrusion, if he were perishing
with some malady, the remedy for which, though
nauseous, was in my hands?'

Almost all our actions may be tried by this
principle. After every interview with friends,
or brethren, especially when you have doubts
with regard to the exact propriety of your con-
duct, you may thus detect the unholiness of your
heart. Think of your dearest friend, let it
be a beloved sister, 'Would I have thus spoken
to her? Would my conduct have been the same?
Could I have neglected her thus, or thus frowned
upon her attempts to please me? Could I have
answered her mild questions thus petulantly, or
taken fire so quickly at her seeming opposition to
my views? Now, we are bound to love our
neighbor as ourselves. O that this were more
kept in view. The way to grow in grace is to
argue ourselves into the acting of these divine
graces, upon Scriptural grounds, and with hour-
ly reliance upon God.

III.
SELF-DECEPTION.—A man may utter a solemn
prayer or discourse, and even feel an awe upon
his soul at the time, while he also at the same
moment, is conscious of abominable spiritual
pride, polluting every thought, and rendering un-
clean his purest offerings. In such case he may
be under Divine teaching, which leads him to more
intimate acquaintance with his own corruptions.

IV.
THANKSGIVING.—How much is the duty of
thanksgiving neglected! David was full of it,
but we are infrequent and heartless. After sick-
ness and recovery, Christians ought to pay their
vows in the great congregation, and like the
Psalmist publish the goodness of the Lord.

V.
SIX.—Could all the misery this moment in the
world be set before us, the aggregate of human
woes would overwhelm our souls. Such then, is
sin, the cause of all this evil.

VI.
SYMPATHY.—Pray every day for those cases
of affliction of which you hear. Weep with
those who weep. Cultivate a spirit of holy sym-
pathy. Make the case of sufferers your own.
Imagine your dear parents or brothers, to be
thus tried. Remember that you are in the body,
and will one day need sympathy. Remember
often in your prayers all who are distressed.

VII.
MANY PLANS are devised and even noted down,
which are never put into execution; and this, not
because they have been found unwise or imprac-
ticable, but because they have been forgotten.—
Enter at once upon the execution of plans; or
else have a special depository for your written
schemes, and a regular time for reviewing them.

VIII.
THINK ALWAYS of the awful presence of God;
so shall you be less careful of the opinion of men.
Many men are capricious and inconstant from
the neglect of this rule. The language of their
hearts is, 'If I do this or that, what will A, or
B, think of me?' Never avoid or neglect duty,
merely because your motives may be misunder-
stood or misapprehended.

IX.
IMITATE NO MAN.—Glean useful lessons from
all, but take no man as model. Even Paul is to
be followed only as he followed Christ.

X.
A PANG OF OFFENDED PRIDE is often mistaken
for a spiritual pang of contrite sorrow. An un-
kind or foolish remark is uttered; there is a con-
sequent feeling of mental anguish. On first
view, it is thought to be a twinge of conscience,
indicative of a tender dread of pollution. Fur-
ther scrutiny detects the deceit of the heart.—
Weakness or malice, has been exhibited to some
fellow creature; and hence the mortification.
Had the same malice or weakness been unob-
served, the distress would not have followed.
Let us not be ignorant of Satan's devices. S.

From the Lutheran Observer.
THE LADDER ON WHICH THE SOUL
ASCENDS TO HEAVEN.

One peculiarity of this ladder is, that no round
is superfluous; every one must be trod upon;
although some in their haste to ascend, endeavor
to evade some of the rounds specified below: but
such inevitably meet with a dreadful fall. The
rounds or properties of this singular ladder are
represented in the following verses. 2 Peter i:
1—3.

'And besides this, giving all diligence, add to
your faith virtue; and to virtue knowledge; and
to knowledge temperance; and to temperance
patience; and to patience godliness; and to god-
liness brotherly kindness; and to brotherly kind-
ness charity. For if these things be in you and
abound, they make you that ye shall neither be
barren, nor unfruitful in the knowledge of our
Lord Jesus Christ.' The rounds in this ladder
are,

1. Faith. It was only upon a profession of
faith in Christ, that the apostles admitted persons
to the privileges of the church. This is the
ground work of all other graces. 'Without faith
it is impossible to please him,'—God. Heb. xi:
6. To this we must add,

2. Virtue, courage or fortitude. We must ex-
pect, like our Master, to be opposed by Satan
and the world. Let us, like him, withstand them.
'Resist the devil and he will flee from you.'—
James i. 7. 'Be ye steadfast, unmovable, always
abounding in the work of the Lord.' 1 Cor. xv.
5—8.

3. Knowledge. By this means our faith will
grow stronger, and our zeal will be properly regu-
lated, for of some it is said, 'they have a zeal
of God, but not according to knowledge.' Rom. x.
2.

4. Temperance. This implies a proper and
limited use of earthly blessings, and keeping all
the senses under a proper restraint. Luke xxi.
34. Reader, remember this is an essential round
in the ladder, and cannot be dispensed with.

5. Patience. Cheerfully submitting to all the
afflictions that may befall us; for from these the

Christian is not exempt in this life. Let us not
murmur, but imitate those of whom the world
was not worthy. 'Be patient in tribulation.'—
Rom. xii. 12.

6. Godliness. This implies that we should not
only worship God externally, but in a reverential
and spiritual manner. 'God is a spirit, and they
that worship him must worship him in spirit and
in truth.' John iv. 24.

7. Brotherly kindness. An unfeigned love of
the brethren; those who belong to the household
of faith. 'By this we know that we have passed
from death unto life, because we love the breth-
ren. 1 John iii. 14. But to all these we must
add,

8. Charity. This extends further than the last,
and includes our enemies as well as our friends or
brethren. 'And above all things put on charity
which is the bond of perfectness.' Colos. iii. 14.
Reader, remember the religion of Jesus is pro-
gressive. Let the small word 'add,' continually
reverberate upon your ear. To ascend this lad-
der is laborious, but go on, 'God will strengthen
the weak hands, and confirm the feeble knees.'
Let your motto be 'onward,' for Jesus is beckoning
and crying to them, 'Overcome, as I also have
overcome.'

SANDWICH ISLANDS.

The following is from a letter addressed to
President Pierce, of the Western Reserve Col-
lege, by Mr. Abner Wilcox, a missionary teacher.
It is dated at Hilo, Hawaii, Feb. 10, 1838. He
says—

I have lived to see a most wonderful and glori-
ous day—such as I never saw in my own coun-
try—such as I am almost inclined to think has
not been witnessed since the day of Pentecost.
Through Hilo and Puna, and also at Waimea, a
neighboring station, where the Rev. Lorenzo
Lyons labors, the Holy Spirit has been doing a
great work for more than three months past. The
Rev. Messrs. Coan and Lyman are stationed in
this place. The word of God has been, and is as
much so now as ever quick and powerful. There
is reason to believe that thousands are made
the subjects of renovating grace. Those who till
recently were the most stupid and hardened, are
now melted down, are apparently at the foot of
the cross. In places where, till recently, the
preaching of the word produced no effect, almost
whole congregations have been melted, and have
professed to pass from death unto life. Multi-
tudes have been so convicted of sin, as to lose
their strength and fall to the ground. People
have been found in many instances prostrate on
the ground, trembling like an aspen leaf. All
night long have been heard as many as twenty
voices of people praying in all directions in great
distress of mind. The truth has been faithfully
presented by the brethren here, and the Holy
Spirit has done, and is doing wonders. Old and
young are the subjects of the work.—The work
is powerful among the children. Many in our
school have for many weeks given evidence of a
change of heart. The church is wonderfully
aroused and quickened. It is indeed a great work,
but I cannot here even begin to tell you about it
—the day of the Lord shall declare it, and God
shall have the glory.

We have just commenced receiving to the
church. 145 have been received here—250 or
more are to come in, the first Sabbath in March.
Brother Lyons has received to his church 600.

THE ICELANDERS.

A winter evening in an Icelandic family pre-
sents a scene in the highest degree interesting
and pleasing. Between three and four o'clock,
the lamp is hung up in the principal apartment,
and all the family take their stations, with their
work in their hands. One of the family advances
to a seat near the lamp, and reads aloud. Being
but badly supplied with printed books, the Ice-
landers are under the necessity of copying such
as they can borrow. The reader is frequently in-
terrupted either by the head or some intelligent
member of the family, who makes remarks or
proposes questions on what is read, to exercise
the ingenuity of the children and servants.

In some houses the sagas, or historical poems,
are repeated by heart; and instances are not un-
common of itinerants gaining a livelihood during
the winter, by staying at different farms till they
have exhausted their stock of knowledge. This
custom appears to have existed from time im-
memorial.

Instead of the sagas, the pious substitute the
Scriptures, particularly the historical books. At
the conclusion of the family labors, which are
frequently continued till near midnight, the family
join in singing psalms; after which, if the family
are not in possession of a Bible, a chapter from
some book of devotion is read; but where they
have the sacred book, it is preferred to every
other. The head of the family then prays, and
the exercises then conclude with a psalm.—
When an Icelander awakes, he does not salute
any person who may have slept in the room with
him, but hastens to the door, and lifting up his
hands towards heaven, adores Him who made the
heavens and the earth, the Author and Preserver
of his being, and the source of every blessing.—
He then returns into the house, and salutes every
one he meets, with 'God grant you a good day.'

From the Philadelphia Observer.

IS IT NOT SO?

What a splendid prayer! What an extatic
sermon! What superb music! What a gay
congregation! Is not the speaker angelic! Is
he not handsome!—are the comments with which
some, in modern times, retire from the professed
worship of ALMIGHTY GOD. No wonder that
spirituality sickens and dies, while pride and folly,
earthliness and sin, grow rank in such an atmos-
phere!

"Not for the want of bullocks slain
Will God the world reprove,
Altars, and rites, and forms are vain,
Without the fire of love."

PLAIN TRUTH.—The following is the most
graphic delineation of the miseries and effects of
intemperance that we have ever seen. It is from
the arguments advanced by certain citizens of
Portage county, Ohio, in a memorial to the legis-
lature on the subject.

And yet its march of ruin is onward still! It
reaches abroad to others—involves the family
and social circles—and spreads woe and sorrow
all around. It cuts down youth in its vigor—
manhood in its strength—and age in its weak-
ness. It breaks the father's heart—bereaves the
doting mother—extinguishes natural affection—
erases conjugal love—blots out filial attachment—
blights parental hope—and brings down mourn-
ing age in sorrow to the grave. It produces
weakness, not strength; sickness, not health;
death, not life. It makes wives widows—chil-
dren orphans—fathers fiends—and all of them
paupers and beggars. It hails fevers—feels
rheumatisms—nurses gout—welcomes epidemics—
invites cholera—imparts pestilence, and embrac-
es consumptions. It covers the land with idlen-
ess, poverty, disease, and crime. It fills your
jails—supplies your almshouses—and demands
your asylums. It engenders controversies—fost-
ers quarrels—and cherishes riots. It contemns
law—spurns order—and loves mobs. It crowds
your penitentiaries—and furnishes the victims for
your scaffolds. It is the life-blood of the gam-
bler—the aliment of the counterfeiter—the prop
of the highwayman, and the support of the mid-
night incendiary.

It countenances the liar—respects the thief—
and esteems the blasphemer. It violates obliga-
tions—reverences fraud and honors infamy. It
defames benevolence—hates love—scorns virtue
—and slanders innocence. It incites the father
to butcher his offspring—helps the husband to
murder his wife—and aids the child to grind his
parricidal axe. It burns up man—consumes wo-
man—detests life—curses God—and despises heav-
en. It suborns witnesses—nurses perjury—de-
files the jury box—and stains the judicial ermine.
It bribes votes—disqualifies voters—corrupts elec-
tions—pollutes our institutions—and endangers
our government. It degrades the citizen—deba-
ses the legislator—dishonors the statesman—and
disarms the patriot. It brings shame, not honor;
terror, not safety; despair, not hope; misery,
not happiness. And now, as with the malevo-
lence of a fiend, it calmly surveys its frightful
desolation, and insatiate with havoc, it poisons fo-
licity—kills peace—ruins morals—blights confi-
dence—stays reputation—and wipes out national
honor—then curses the world—and laughs at its
ruin.

THE PRAYING SHIP.

Rev. Mr. Lord, in his annual sermon before
the churches in behalf of the Boston Seamen's
Friend Society, said he had been informed that
the conduct of the crew of the barque Mary
Frazer, which carried out the last missionary re-
inforcement to the Sandwich Islands, was so
different from what the nations were accustomed
to, that it went by the name of the 'praying ship,'
and that it is still spoken of by that appellation.
It is well known that there had been a revival
of religion on board, and that ten of the crew were
hopefully converted. He also related, that a pious
captain put into a port where there was a mis-
sionary station; and the chief came on board and
dined with him. The captain asked a blessing
upon his food; which so surprised the chief, that
he went on deck, and addressed his son and at-
tendants in a very impressive manner, who im-
mediately left the ship. After some time, a boat
came to the vessel, with a bullock, fowls, and
other things as a present to the captain. On going
ashore the captain visited the mission station, and
was informed that the chief was a member of the
church, and was so surprised at the captain's ask-
ing a blessing, that he immediately sent his son
and attendants ashore, and directed the crew to
go through the village and proclaim that a 'pray-
ing ship' was in port, and a present must be made
up for the captain, with directions to slay his own
bullock as a part of it. So strange was it for a
vessel to visit these shores, bearing with it the
savor of piety.

These facts set forth in a strong light the im-
portance of the conversion of seamen.—J. Y.
Evangelist.

THE PAST AND THE PRESENT.—At the anni-
versary of the Boston Baptist S. S. Union, the
venerable father Peak remarked that instances of
apostasy were much less numerous now, in pro-
portion to the number of professors, than when
he was young, although the contrary opinion is
not unfrequently expressed. And he believed it
to be owing to their being better grounded in re-
ligious knowledge now. Formerly, whoever
made a profession, was impelled to do so by sim-
ple love to God. Now the young enter the church
well instructed in all the principal doctrines and
duties of Christianity; and consequently with a
much better understanding of the nature of their
profession.

Another brother present, who long since be-
came a follower of Christ, added, in confirmation
of the superior religious advantages of the youth
of our own time, that although his parents made
a profession before his remembrance, yet he did
not learn the Lord's prayer till he was 14 years
old, and then he learned it from hearing it re-
peated by the daughter of an infidel neighbor.—
They never enjoined upon him the duty of prayer,
nor inquired of him if he prayed, until he had ar-
rived at the age of manhood. He stated that
professors were then afraid to give instruction,
lest they should seem to be making converts, in-
stead of the Lord. They averred that conversion
was the Lord's work; and they said, let Him
do his own work.

CHILDREN OF MISSIONARIES.—It is in contem-
plation to establish in the vicinity of London, a
Seminary for the sons and daughters of Missionar-
ies, in which economy will be combined with
comfort, and a strict regard to the moral and re-
ligious welfare of the little ones.

PICTURE OF A MAN DEAD IN THE WORLD.

Negotius is a temperate, honest man. He served his time under a master of great trade, but has by his own management made it a more considerable business than ever it was before. For thirty years last past, he has wrote fifty or sixty letters in a week, and is busy in corresponding with all parts of Europe. The general good of trade seems to Negotius to be the general good of life; whomsoever he admires, whatever he commends or condemns, either in church or state, is admired, commended or condemned, with some regard to trade.

As money is continually pouring in upon him, so he often lets it go in various kinds of expense and generosity, and sometimes in ways of charity.

Negotius is always ready to join in any public contribution. If a purse is making at any place where he happens to be, whether it be to buy a plate for a horse-race, or to redeem a prisoner out of jail, you are always sure of having something from him.

If you ask what it is that has secured him from scandalous vices, it is the same thing that has kept him from all strictness of devotion, viz., his great business. He has always had too many important things in his head, his thoughts have been too much employed, to suffer him to fall either into any course of rakery, or to feel the necessity of an inward, solid piety.

For this reason, he hears of the pleasures of debauchery, and the pleasures of piety, with the same indifference; and has no more desire of living in the one than in the other, because neither of them consist with his turn of mind.

If Negotius was asked what it is that he drives at in life, he would be as much at a loss for an answer, as if he was asked, what any other person is thinking of. For though he always seems to himself to know what he is doing, and has many things in his head, which are the motives of his actions; yet he cannot tell you of any general end of life, that he has chosen with deliberation, as being truly worthy of all his pains.

He has several confused notions in his head, which have been a long time there; such as these, viz: That it is something great to have more business than other people, to have more dealings upon his hands than an hundred of the same profession; to grow continually richer and richer, and to raise an immense fortune before he dies.

The generality of people, when they think of happiness, think upon Negotius, in whose life every instance of happiness is supposed to meet; sober, prudent, rich, prosperous, generous, and charitable. Let us now, therefore, look at this condition in another, but truer light.

Let it be supposed that this same Negotius grew old in this course of trading; and that the result of all this labor and care, and application to business, was only this that he should die possessed of more than a hundred thousand pairs of boots and spurs, and as many great coats.

I believe it would be readily granted that a life of such business was as poor and ridiculous as any that can be invented. It would puzzle any one to show, that a man who has spent all his time and thoughts in business, that he might die worth a hundred thousand pounds, is any whit wiser than he, who has taken the same pains to have as many pairs of boots and spurs when he leaves the world.

If the temper and state of our souls be our whole state; if the only end of life be to die as free from sin, and as exalted in virtue as we can; if as we came naked, so are we to return, and to stand a trial before Christ, and his holy angels, for everlasting happiness or misery; what can it possibly signify what a man had, or had not, in this world? What can it signify what you call those things which a man has left behind him; whether you call them his, or any one's else; whether you call them trees or fields, or birds and feathers; whether you call them an hundred thousand pounds, or a hundred thousand pairs of boots and spurs. I say, call them; for the things signify no more to him than the name.

If when he has got all, his soul is to go among separate spirits, and his body laid by in a coffin, till the last trumpet calls him to judgment, where the inquiry will be, how humbly, devoutly, charitably, and heavenly we have spoken, thought and acted, whilst we were in the body; how can we say, that he who has worn out his life in raising a hundred thousand pounds, has acted wiser for himself, than he who has taken the same care to procure a hundred thousand of any thing else.

"WE ARE DULL HERE."

Traveling through a town a short time since, we met with one of the aged members of the church in that place, and on relating to him that a certain people were enjoying some special tokens of the divine favor, he expressed his gratification, but said, *we are dull here*. And true enough, the church was low and the people in a scattered state.

This expression led to the following train of reflections.

The people are dull and the cause of religion languishes in the place, and why is it? The Lord has been very gracious to this people in years past—the stated preaching was enjoyed, revivals have followed in succession, and additions were made to the church. The Sabbath school prospered and things went on well. But now the description of the whole is, "We are dull here." And again, the inquiry comes, why is it? We think we see several circumstances which may have led to the present low and dull state. They were sometime destitute of stated preaching, the congregation scattered and the church languished, they had no undershepherd to take them by the hand, and feed them with the bread of life. They found it difficult to obtain another pastor, some of the members were dissatisfied on account of temperance, and there was trouble, while union, and the strength of the body was demanded to sustain the means of grace. The church was not in a situation to lead on and set an example to the congregation, which was scattered and things were down; the assembly small, no Sabbath school, no contributions for benevolent operations, and sure enough we thought with the good brother, "we are dull here."

Here we think is a good lesson for those

churches which are in more prosperous circumstances. They should prize their privileges, keep their ministers, as long as they are useful, strive to sustain them in their labors, and for the purity of the church, that it may with confidence expect the blessing of God, and be an example of holiness to the world. And if left destitute of a pastor, every possible effort should be made, and that immediately, to secure another, that the means of grace may be constantly sustained; it is much easier going on when in a prosperous state, than to arise and commence operations, when every thing is prostrate and "dull." And every day a church is destitute, and, as it were, lying still, or rather falling lower and lower in the standard of piety and activity, the state of that church is worse and worse, and will be likely to be in a place soon, where the members may say, "we are dull here."

Activity and energy should characterize every church member, it is worthy their station, it is necessary to the prosperity of the body; and every cold hearted, indolent, covetous, rum-drinking professor, ought to be sensible, that they hang as a dead weight upon the body and are enough to make any church "dull."

New Hampshire Baptist Register.

[Let young ministers read the following short sermon. If they calculate upon a life of ease and popular elevation, they expect something different from what the Master has encouraged them to expect in following him. If the Master's honor is not all-absorbing, quit the business. If young men, looking at the ministry, think of ease and personal respectability, as having any share in their decision, let them avoid it as they would a bed of burning embers. We can assure them that regular honest industry, in any worldly employment will secure them these things with much greater certainty than the self-denying, cross-bearing life of the true minister of Christ. Oh! how sadly some young men cheat themselves by not "counting the cost!"—N. Y. Baptist Reg.]

From the New-York Evangelist.

"The foxes have holes, and the birds of the air have nests; but the Son of Man hath not where to lay his head."—Mat. viii. 20.

And why? Not because he was not worthy of a tenement upon earth. Angels were ready to pillow his head upon their bosoms in heaven.—They cried unceasingly, and do now, and will forever, Worthy is the Lamb.

Then, why not a place on earth to rest his head? Not because he might not in justice claim this. He made the earth, and the fullness thereof. He owned every foot of earth, and the cattle upon a thousand hills. Those who rejected him were pensioners upon his bounty. He fed and clothed them, gave them seed-time and harvest, and strewed their pathway on through life with the richest blessings. But he came to his own, and his own received him not.

And why? Not because his visit to earth was not founded in purest benevolence. The herald angels announced that these attended his mission, "Peace on earth, and good will to men." He came to seek and to save that which was lost. He so loved the world, that he left the bosom of his Father, to suffer and die for its redemption. How full of instruction is the fact, that the Saviour submitted to such suffering and privation in his mission on earth!

How precious the soul! The Son of God is willing to become an exile, and an outcast, and have his name cast out as evil, and die a most shameful death, to save this soul from everlasting destruction.

What an illustrious example to ministers!—The Saviour kept his eye on the great object he had in view, minding but little the changing and trying circumstances in which he might be placed in accomplishing this object. He was willing to forego the comforts of house and home for a season; he was willing to be despised and rejected of men; he was willing that the foxes and the birds should have privileges and comforts greater than his, if he might glorify his Father's name, and lead perishing sinners to love and obey the truth. And the apostle, whose holy motto was, "For me to live is Christ, and to die is gain," says in reference to the trials attendant upon his ministry, and in reference to the sublime object he had in view, "I endure all things for the elect's sake, that they also may obtain the salvation which is in Christ Jesus, with eternal glory."

And were not these facts left on the pages of inspiration to be of some practical benefit to the church, and especially to ministers of the gospel in these times, and in all time? And do we, the disciples of the meek and lowly Jesus, live for an object so high, and holy, and godlike, that we can demean ourselves as the Son of God to secure that object? Oh! how apt to murmur and think our lot is hard, if every occurrence of Providence does not seem to work out our present comfort and prosperity. If our happiness, in every instance, is not secured, how apt to find fault, and act as though something was wrong. But, if we loved the soul as the Son of Man did—if we had his spirit—if we had the object in view, that he lived, and suffered, and died, to secure, should we think so much of the little incidents of earth and time? If we mind so much these things, who can tell but we live only to seek our own ease, interest, and happiness? If we can be turned aside from the great work of saving men from everlasting burnings, by the few crosses that may attend our labors of love, then have we the spirit of Christ? And "if any man have not the spirit of Christ, he is none of his." In all our light afflictions and little crosses, if tempted to complain or abandon the work of God, let us turn our eye upon the bloody path of the Son of Man, and be strengthened by the bright example of Him who, when on earth, "had not where to lay his head."

L. J.

None but the truly Christian man can be really magnanimous. The worldling may boast of magnanimity and high-mindedness, but he does not understand even the meaning of the words.—It is for him whose heart is purified from selfishness and pride by the graces of the Holy Spirit, to so love his neighbor as himself, as to be truly self-sacrificing and tender in all his intercourse with society—and not alone to a select circle, called friends, but to strangers and enemies.

RICHES OF GRACE.

The riches of God's grace is a delightful theme for Christians to dwell upon; it humbles and melts their hearts, and leads them to adore and love God, and Christ, in whom all his fulness dwells. We heard a sermon the other day, from what we call a *preacher of the last generation*; and though delivered "not in the words which man's wisdom teacheth;" it was more than intelligible; it was feeling and powerful; and better still, it was full of the marrow of the gospel. We could not help thinking of the prophet's description of the gospel salvation, "It shall come to pass in that day, that the Lord of hosts shall make unto all people a feast of fat things; of fat things full of marrow, and wine on the lees well refined." And although we have no hope of making our readers feel what we felt at the time, we could not forgive ourselves, if we did not assure them that we heartily wished that every one of them were present to partake of the feast.—We took the pen to attempt to give them an outline of what we could remember, but our editors say, that they want short articles. We will therefore only mention the following on the riches of grace.

"Think," said he, "my friends, how exceedingly unworthy they are, upon whom he bestows the blessings of salvation!—ungrateful, wicked, rebellious, ungodly, &c. And then you may have some idea of the riches of God's grace.—How great the punishment from which they are delivered. An eternal hell, the worm that never dies, the fire that is not quenched; from weeping and wailing, and gnashing of teeth. The rich grace of God is displayed, in the way and means by which he accomplished this end. 'Tis by the death of his own son—his dear son; and his only son. For this purpose he was wounded, bruised, and broken; and his soul was made exceeding sorrowful, even unto death! Again, the work of salvation is a complete work. He said it is finished, before he gave up the ghost. He pardons all sin; he takes away all guilt; nor leaves the smallest spot on the objects of his love. You may see how great this grace is, when you recollect how welcome it was to your guilty, burdened souls—not more welcome a plank to a drowning man, or pardon to a condemned criminal, just about to be executed. You were this condemned criminal; and when on the very verge of everlasting burning, just ready to drop, God, who is rich in grace, passed by, and the time of passing by, was a time of love; and he said unto you, live! Finally, consider the felicity to which grace will exalt you! An exceeding and eternal weight of glory; fullness of joy; and rivers of pleasure at God's right hand forevermore. Grace taught your roving feet to tread the heavenly road—grace taught your roving souls to pray, and made your eyes to overflow.

"Grace all the work shall crown,
Through everlasting days;
It lays in heaven the topmost stone,
And well deserves the praise."

From the Eastern Baptist.

"HE DON'T SAY ANYTHING ABOUT RELIGION." Who don't say anything about religion? The non-professor? The atheist? The infidel? Alas! all these men do say something about religion. It is the subject which they often mention with contempt, and against which they wage a constant, they would rejoice if it might prove an exterminating war. It is the theme of their deep hatred and constant ridicule. But does the christian say anything about religion? Does he upon all proper occasions, and in all proper places, make it the topic of conversation? These remarks have been suggested by the following circumstance which occurred at some place and at some time in the life and travels of the writer—I called upon an aged veteran of the cross who had been for many years toiling in the ascent to heaven; and after some other conversation, I inquired about the minister, who I understood had been lately settled in the place. The old gentleman replied, as the big tear gathered in his eye, "We have got a new minister, but his preaching is so dry that I find no comfort in hearing him, and he don't say anything about religion when he comes to visit me.—I have tried to make him talk about religion, but I can't!" I will not attempt to describe the sensations which rushed upon me upon hearing this description of the "new minister," fall from the lips of the venerable saint.—The looks of age surmounted his brow; he sat before me in all the indescribable beauty of pious old age, a shock ripe for the harvest; he had gone to the sanctuary to hear of Jesus, but was compelled to listen to the dry details of philosophy and learning; he had received the "new minister" to the hospitalities of his house, but he could make him say nothing about Christ! Comment is needless.

X. Y. Z.

THE PILGRIM'S PROGRESS.—Where, among the productions of human genius, is there a poem that deserves a higher rank than this work? Poets and orators have vied with each other, to do homage to the man that was once despised. His name and book stand above Spencer, by the side of Shakespeare, Milton, and Homer. Scatter that book over the land. Out of it hisping childhood will learn to read, and the intellect, heart and conscience of mature age, will be kindled and moved together.

Baxter, in a preface to one of his books, says, he would rather be the author of books to be carried about to the poor man's door, in pedlar's packs, than to be the author of books to stand in golden libraries. In another he says, he "should not have published some sermons he was then giving to the world, if it had not been that the devil had raised up some false rumors respecting them; and thus seeing that the devil will not let these sermons alone, I will publish them, and see what he will get by it."

I could not but think how the adversary outwitted himself when he caused Richard Baxter to be silenced and driven into prison; for that turned Baxter, and other kindred minds, to writing these blessed volumes. So, when the devil caused John Bunyan to be shut up in a cell, he outwitted himself; for there it was, as he laid down in that den, that he dreamed that dream, while the world laughed at the despised tinker that could not be stopped preaching. Millions yet unborn, will bless that God whose blessed work it is to bring light out of darkness, and good out of evil.—[Bacon's Address.]

THE GLORY OF GREECE REVIVING.—In the "Spirit of Missions," for November, we find a letter from the Rev. Mr. Hill, at Athens, Greece, giving a most heart-stirring account of the reviving interest felt by "the land of battle and of song," in the progress of knowledge, and the excellence of learning. At Athens, are established a university, public schools, Gymnasiums, &c. But the Mission school to which Mr. Hill is attached, is a female school, and is patronized with a zeal seldom met with in this country. The school is receiving \$1000 per annum from the Greeks themselves, in aid of female education.—The school has applications from all quarters to receive pupils. The girls are taught Greek, geography, arithmetic, music, and history. Besides this school, the society have another with five or six hundred children in it.

SCHOOLS IN CRETE.

The Rev. Mr. Benton states, that the school in Crete has 300 pupils, of which 200 are boys.—The girls are between five and eighteen. Some of the boys are from twenty to twenty-two years old. Some extraordinary examples are given of an avidity for knowledge.

A poor young man of Roumelia, impoverished by the Turks, applied for instruction. He was told to seek support by labor, and instruction would be given. In a few days he came in and said he would be their slave, the next day he began his alphabet—in twenty-five days he learned to read tolerably, and to write a decent hand.—This young Roumeliot loses none of his time: and what an example does this Greek set to the American youth! what could not the youth of our public schools accomplish, if such was their spirit? That boy is, however, in some things, very much behind the fashion of the times. He spends very little time in the streets, idling and swearing; smokes very few cigars; knows very little about grog-shops, and probably never heard of a horse race. He draws his spirit from other objects; he thinks of "Gray Marathon," rich in his country's glory—of Aristides, the honest—of Plato, the wise, and resolves to profit by the example.

DISCRETION.—This is a nice perception of what is right and proper under the circumstances in which a person is called to act. It may be illustrated by the *feelers* of the cat, which are long hairs placed upon her nose, with which she readily measures the space between sticks and stones through which she desires to pass, and thus determines, by a delicate touch, whether it is sufficiently large to let her go through without being scratched. Thus discretion appreciates difficulties, dangers and obstructions around, and enables a person to decide upon the proper course of action.

"There are many more shining qualities in the mind of man, but there is none so useful as discretion. It is this which gives a value to all the rest, which sets them at work, and turns them to the advantage of the person who is possessed of them. Without it, learning is pedantry, and wit impertinence; nay, virtue itself often looks like weakness. Discretion not only shows itself in words, but in all the circumstances of action; and is like an agent of providence, to guide and direct us in the ordinary chances of life."

But how shall discretion be cultivated in children? Chiefly by example. It is a virtue especially committed to the cultivation of the mother. She may do much to promote it, by rebuking acts of impudence, and bestowing due encouragement upon acts of discretion. Let the mother remember that discretion is important to men, and see that she cherishes it in her sons; let her remember that it is essential to women, and make sure of it in her daughters.—*Fire-side Education.*

"I preach better than I practice," said Mr. S., who had long been a profane drunkard, and wasted his estate, poisoned and crippled his body, and led all his sons but one to become drunkards also, to the Rev. Mr. A. "You have had your great gun, T—, lecturing on temperance here! I can deliver a better lecture on that subject than he can, without saying one word. Let me only show my gouty toes and feet, my phthisic body, and my family, and neither your T—, nor any body else, would deliver half so forcible a temperance lecture." And yet this man now sells rum and gets drunk. "Out of thine own mouth will I judge thee, thou wicked servant."

AM I A SOLDIER OF THE CROSS?—Ought not Christians to study more frequently the figures by which Christian character is described in the scriptures? Take, for instance, that of a soldier. Ask often, Am I now acting like a faithful soldier? Am I now valiant for the truth? Am I now awake to all the duties of my post? Have I girded on my armor? Am I prepared for battle? Am I gaining frequent victories?—N. Y. Evangelist.

LANGUAGE WITHOUT OATHS.—The Indians cannot swear in their vernacular. This is a singular and interesting fact. Why does their language furnish no oaths? Are the Indians so prone to truth, so averse from falsehood, that the invention of oaths was impossible? Probably this was the case until they became corrupt by our example. Their simple promises must have been to them as sacred and inviolable as the most solemn adjurations are to us. Never resorting to serious appeals to heaven, or the Great Spirit for the confirmation of their statements, profane oaths did not follow of course.—*West. Christ. Adv.*

The new Baptist meeting house in Weston, Vt., was dedicated on the 31st ult. Sermon by Brother R. M. Ely of Chester.

THE MORMONS.—The St. Louis Bulletin speaking of these deluding people, who number in Missouri about 800 men under arms, says that they have the firmest faith that they are the chosen people of God, that their leader, Joe Smith, has continual revelations from Heaven, and they look upon him as the mouth piece of the Deity. When he issues his orders to his tribe, he always says, "The Lord sayeth so and so;" and we understand that his power is as absolute over this deluded people, as is the Emperor of Russia over his lowest serfs. They denounce every body else as heathens, and say that the time will come when their power will spread over the kingdoms of the earth.

The Third Presbytery of Philadelphia have, in the city and Liberties, 16 churches 4300 members. They have, during the last year, contributed \$10,000 to charitable objects, besides supporting their own poor.

COMMON SCHOOL CONVENTION.

The Common School Convention for Hartford county, held in this city on the 22d inst., was a meeting of much interest, and evinced that the subject of common school education is beginning to excite the attention which its importance demands. The lectures delivered by the Rev. Mr. Brooks, of Massachusetts, were not only eloquent and beautiful in composition and delivery, but full of practical interest. This is the last of a series of County Conventions which have now been held in every county in the State; and we trust that by these conventions the people of Connecticut have been awakened to the necessity of some active measures to improve our common school system. It is a subject of deep and abiding interest, and one that has been too long neglected. The proceedings of the Convention will be found below:

HARTFORD COUNTY COMMON SCHOOL CONVENTION.

A convention of citizens of Hartford county, was held at the North Baptist Church in this city, on Thursday, the 22d inst., at 10 o'clock, A. M., with reference to the improvement of Common Schools in this State. The meeting was called to order by Rev. Mr. Barnard, Esq., Secretary of the Board of Commissioners of Common Schools, and the Hon. John M. Niles was called to the chair. A committee of nomination and arrangements was chosen, consisting of Gen. Nathan Johnson, John P. Brace, Henry Farmington, and the Rev. Charles A. Goodrich, of Berlin. At the nomination of this committee, the following gentlemen were unanimously chosen officers of the convention, viz:—Hon. Wm. W. Ellsworth, President; Gen. Nathan Johnson, Jesse O. Washburn, Erasmus Ellis, Vice Presidents; John T. Norton, Charles A. Goodrich, A. C. Whittlesey, Porter H. Snow, Isaac W. Plummer, Edward Hoskins, Secretaries.

The President then stated the general objects of the convention; after which the Rev. Chas. Brooks, of Hingham, Ms. who was present by invitation of the Secretary of the Board of Common School Commissioners, delivered a very interesting Lecture on the proper topics of study in common schools, the requisite qualifications of teachers, and the necessity of teachers' seminaries.

AFTERNOON SESSION.

After a few remarks by Mr. Barnard, the following resolutions were submitted by the committee of arrangements:

1. Resolved, That this convention highly approve of the measures adopted at the last session of the Legislature, with regard to the subject of common school instruction, and recommend to their fellow citizens of Hartford county, to aid with their efficient co-operation the plans of the Board of Commissioners, and their Secretary, for carrying the designs of the Legislature into effect.

2. Resolved, That in the opinion of this Convention, our dearest interests are indissolubly connected with the cause of popular education, and that, while we have great cause of gratitude to a superintending Providence, for the benefits that have flowed from our present system of Common School instruction, it is an object of the highest importance to remedy any deficiencies that may attend its operations, and to connect with it such improvements as will make it an honor to the State, and a blessing to the whole community.

3. Resolved, That provision should be made for the better encouragement of young persons of both sexes, of the right character and talents, to devote themselves to the work of Common School instruction, and to prepare them for this responsible field of labor, and that by the establishment of Teachers' Seminaries, or by annexing a department for this purpose to some of the academies, or in some other way, immediate and efficient efforts should be made for the accomplishment of this object.

4. Resolved, That the establishment of libraries for the use of Teachers in the several School districts, would greatly promote their improvement and usefulness, and that it be recommended to the friends of popular education throughout the State, to see that this measure is carried into effect.

5. Resolved, That it be recommended to the teachers of the common schools throughout the State, to form associations for mutual improvement.

The topics embraced in these resolutions were then discussed by Gen. Nathan Johnson, Rev. Mr. Bushnell, Mr. Melvin Copeland, of this city, Mr. George Olmsted, of East Hartford, Col. Wright, and Mr. Marks, of Burlington.

Prof. Davies then offered the following resolution, which was adopted:

Resolved, That the Common School Journal, as a means of diffusing useful information on the subject of common schools, in exciting a common sympathy and a common interest among parents and teachers, is entitled to the patronage and support of all the friends of education.

Rev. Charles A. Goodrich offered the following resolution, which was adopted:

Resolved, That the frequent visitation of our common schools by parents, would tend to the encouragement and fidelity of teachers, and to the good behavior, diligence and improvement of pupils.

Gen. Nathan Johnson presented resolutions declaring the expediency of forming county associations for the improvement of common schools, and for organizing the convention into such an association.—The Convention then adjourned until half past 6 o'clock.

EVENING SESSION.

Committee of arrangements reported the following Constitution for the "Hartford County Association for the improvement of Common Schools," with a nomination of officers, both of which were accepted and approved.

ART. 1. This association shall be called The Hartford County Association for the Improvement of Common Schools.

ART. 2. Members of all Town Associations having the same object in view, and all citizens of the county willing to co-operate with us, shall be members of the association.

ART. 3. The officers of this association shall be a President, a Vice President for each town in the county, and a Secretary, to be chosen annually, and all vacancies to be supplied by the President, with the advice and consent of three or more Vice Presidents.

ART. 4. It shall be the duty of the President to call meetings of the association, at such time and place as he may designate, with consent of three or more Vice Presidents.

ART. 5. It shall be the duty of the Vice Presidents to collect and disseminate information in relation to common schools, and to organize as early as practicable, in their several towns, an association of parents, school committees, and teachers, to promote the object of this association.

PRESIDENT.

NATHAN JOHNSON, Hartford.

VICE PRESIDENTS.

Melvin Copeland, Hartford.—Francis H. Case, Avon.—Charles A. Goodrich, Berlin.—Wm. Marks, Burlington.—Francis Gillet, Bloomfield.—Jeremiah Rice, Bristol.—Henry Nash, Canton.—E. W. Wadsworth, East Hartford.—Erastus Ellsworth, Farmington.—Edward Hoskins, Enfield.—John T. Norton, Farmington.—Thaddeus Wells.—John F. Ward, Hartford.—Hemmingway, Granby.—Lakewood, Hartford.—Benjamin F. Northrop, Manchester.—Samuel F. Jones, Marlborough.—Allen McLean, Simsbury.—Jesse O. Washburn, Southington.—Julius S. Shailor, Suffield.—John Francis, Wethersfield.—Martin Ellsworth, Windsor.

SECRETARY.

Porter H. Snow, Hartford.

The following resolution offered by Rev. Charles A. Goodrich, was then adopted, viz:

Resolved, That the Vice Presidents of the county association be requested to act as agents of the County Association.

necticut Common School Journal in their respective towns, and take immediate and efficient measures for the circulation of the same.

And the following, offered by Mr. George Olmsted of East Hartford, viz:

Resolved, That it be recommended to the several School Societies in this county, to hold an adjourned School Society Meeting in April in each year, to choose district committees for the following year, whose term of service shall commence on the first day of October following, and remain in office one year from that date.

The object of appointing the school committees at this time, as stated by Mr. Olmsted, was to afford more time for selecting and employing teachers.

The Rev. Mr. Brooks then delivered another very interesting lecture, on the subject of the Prussian Schools.

From this lecture, it appeared that schools are established by law in every parish in the kingdom; that every child is obliged to attend and receive an education; that these schools are under the inspection of a board created by the government, and responsible to higher boards in the several provinces, all of which are under the control of a minister of public instruction, at Berlin, who gives his exclusive attention to this subject. That there is a regular graduation of schools, from the parish school to the university, through the higher seminary without having passed through the lower schools. The studies prescribed, and the mode of treating them, were likewise detailed at length.

In that kingdom no one can be appointed a teacher without undergoing a rigid examination, and without having been educated at the regularly constituted teacher's seminaries.

The great advantages of this system of education, are efficiency, uniformity, thorough intellectual and moral culture, and the effects produced in forming a sober, orderly, and intelligent people. It was stated that, since the introduction of this system, pauperism and crime had diminished in Prussia thirty-eight per cent., and that especially juvenile delinquencies were exceedingly rare.

The convention then passed a vote of thanks to Mr. Brooks for his address, and adjourned.

Signed,

WILLIAM W. ELLSWORTH, President.
JOSEPH WHITTELEY,
FORSTER H. SNOW, Secretaries.
ISAAC W. PLUMMER,

CHRISTIAN SECRETARY.

HARTFORD, NOVEMBER 30, 1838.

PLEASE EVERYBODY.—What a fine thing it would be, could this only be accomplished. Such is the natural sentiment of every mind. But alas! it cannot be done. And yet there is a secret and irresistible desire in almost every one's breast to attempt the accomplishment of this unaccomplished task. Some persons even persuade themselves that it can be done, at least they feel as if it might be done, under happier auspices than those in which it has yet been tried, even at the time they are ready to confess to others its utter impracticability. Ask any one directly and seriously whether he really thinks it can be done, and he will unhesitatingly answer—No! Yet such is human nature, men are perpetually making the attempt; may they sometimes fancy they are just about to succeed in it; and, were it not for certain untoward circumstances which are perpetually occurring in the experience of all, to mar their best laid schemes, they would actually think, in some cases at least, they had gained their object.

But after all, would it be a desirable thing, even were it attainable, thus to please every one? Should we, in that case, please ourselves, we mean our better selves? Above all should we please our God?

We generally succeed pretty well in pleasing ourselves, although at times, we find this to be a tolerably difficult task. We find it to be so especially when conscience is clear and strong, imagination modest, and passion calm and submissive. In these circumstances, we find it necessary for our own ultimate comfort to displease ourselves considerably. But we can make such ample allowances for mistakes, failures, and imperfections when they occur only in our own endeavors to please ourselves, that upon the whole we manage to get along very well with our own dear self. But at times we find it somewhat difficult to keep on good terms even with self, why should we expect to be able to do it with others? But it is always desirable to please ourselves, even if we could? We should think not. Why then should it be thought a desirable thing to please all others? That man who always pleases himself, is called selfish, unwise, and even wicked. And why is he who tries to please everybody, good, bad and indifferent, any wiser or any better than the man who pleases only himself? He who pleases only himself must, in the estimation of all sensible persons, be regarded as committing great injury upon himself. And were all persons to do so, all would be injured. How then can he who tries to please everybody, escape an accumulated injury? For if one person is injured by trying to please only one man in all things, that is himself, surely that person is still more greatly injured by trying to please a hundred or a thousand in all things. After all, then, we conclude that it is not only an unattainable, but an undesirable thing, to please everybody.

Were a person to please only good people, and that certainly would seem a desirable thing, he would not always please God, he would not even please his own conscience. Good people have their whims, their errors, and their imperfections; and the man who pleases them all, must see with their eyes, hear with their ears, speak with their tongues, walk with their feet, think with their understandings, and love with their affections. He must not know any more or any less; if they wear spectacles, he must wear them too; and if they run their heads against a post, he must do the same. To please them all, he would require both as to body and mind, to be a perfect chameleon. He would be a saint to-day, and a demon to-morrow. But it cannot be done. It need not be done. It ought not to be done.

MORAL.—If it is impossible to please everybody, why should everybody expect to be pleased? The main thing is to please God.

THE NEW YORK EVANGELIST, ON THE SYMBOLICAL IMPORT OF BAPTISM.

We are no great friends to polemical discussions, for the simple reason that they are seldom conducted in the spirit of love. The "cut and thrust system" is by far too prevalent for the peace of Zion and the salvation of the world, and it is our earnest desire and prayer to God, that Christians of all denominations would turn their swords into ploughshares and their spears into pruning hooks, and learn the art of war no more. Yet the love of truth can never be wrong, and a kind and modest defense of what we esteem to be the principles, the precepts and the ordinances of God's word must even be commendable. Why can-

not christians do this? Why cannot they discuss every part of God's word, without anger or acrimony? Why cannot they bear to be thought in the wrong, or even refuted by others, and if they wish in any case to respond and defend themselves, why cannot they do it, with the spirit of humility and love?

We have been led to make these remarks from reading an article in the last number of the *New York Evangelist*, upon the mode of Baptism, in which, as it seems to us, the author speaks a little too magisterially and vauntingly of the superior light which he possesses upon this subject. We hope indeed that we are mistaken in this, and that the *hauteur* and assumption of the writer is more apparent, than real. The object of the article in question is, to comment upon a sentence extracted from the *CHRISTIAN SECRETARY*, in which it is affirmed that we are "symbolically buried with Christ in baptism,"—an expression which our readers will recollect was used in an article upon "The Moral Influence of Christian Baptism." This article was not of a polemical or disputatious cast at all, but was intended simply to impress upon the minds of baptized believers, the high and affecting responsibilities, under which this beautiful and expressive ordinance places them. The particular expression "symbolically buried with Christ in baptism," was used as explanatory of the meaning of Paul in the passage where he says, "As many of us have been baptized into Christ, have been baptized into his death. Therefore we are buried with Christ by baptism unto death."

Upon this expression the writer in the *Evangelist* thus comments: "were I to meet a Baptist, that is, one that holds that immersion is the only legitimate mode of baptism, I would say to him in the words of our Saviour, 'Go thou and learn what that meaneth, I will have mercy and not sacrifice,'—thus making immersion a sacrifice, and offering it to mercy."

"Were I to preach to a congregation of Baptists, I would take again the words of our Saviour: 'God is a spirit; and they that worship him must worship him in spirit and in truth:' thus presuming that Baptists, in the matter at least of baptism, do not worship him 'in spirit and in truth,' that is, heartily and sincerely."

"The author of that expression" (symbolically buried with Christ in baptism) evidently places the symbolical meaning of baptism in a being buried with Christ. Even a child or a heathen might teach him that the true import of baptism is purification. But this is inconsistent with the meaning which the writer alluded to, and many other Baptists, give to this rite. No one, with the language of the Bible before him, could, unless led on by the ardor of controversy, adopt such an opinion for a moment."

On this last quotation we beg leave to make one or two remarks. The writer has manifestly mistaken the meaning of the expression "symbolically buried with Christ in baptism." Baptism is immersion—Christian baptism is the immersion of a believer, in the name of the Father, Son and Holy Ghost, according to the opinion of all intelligent Baptists. Thus then immersion is a symbol—a symbol of what? We reply, of a burial and a resurrection with Christ, and by consequence contains a direct and beautiful allusion to the burial and resurrection of Christ. The application of water to the body does unquestionably indicate purification, but this is not the principal idea contained in the immersion of a believer. This we maintain to be "a burial and a resurrection," according to the language of the New Testament. If this then be the case, there must be a propriety in the expression, "symbolically buried with Christ in baptism."

The author of the phrase under consideration, when he used it, was not writing for a polemical, but a practical object. Consequently he could not be drawn away by "the ardor of controversy," in this particular instance at least.

He is perfectly willing to acknowledge that he might, in many things, be taught by "a child or a heathen." Yet after all, he may be right and scriptural in his views of Baptism.

The writer in the *Evangelist*, "adduces a number of passages to prove that baptizing means washing, or that these expressions are equivalent. If they are thus equivalent, the one can be used for the other, and we might with propriety translate baptize by wash. Now we respectfully suggest to our brother whether this would not mar the meaning and force of God's word. For example, 'As many of us as have been washed into Christ, have been washed into his death.' 'Washed with the Holy Ghost and with fire.' 'Arise and be washed, washing away thy sins.' Suppose, however, we substitute the word purify for wash, for this, it may be maintained, is the real import of baptism. 'We are buried with Christ in purification.' We are 'purified into Christ's death.' 'Purified into Moses in the cloud and in the sea.' On the other hand, translate the word by immerse, and no difficulty will be found in making an intelligible rendering of any part of the word of God, where the expression occurs. 'Immersing them in the name of the Father,' &c. He will immerse you in (en) the Holy Ghost, (that is, by metonymy, the influences of the Holy Ghost), and in (en) fire." "Buried with Christ in immersion." "Immersed"—buried "into Moses," into the belief of Moses, or by the authority of Moses "in the cloud and in the sea." "The like figure, immersion, doth also now save us, through the resurrection of Christ."

Baptists believe that a Christian in the very act of baptism, professes to hang all his hopes upon the death, burial and resurrection of Christ; that he is buried to the world, to himself to God, and that the life which he now lives, he lives by faith on the Son of God, who died and rose again. They believe that Baptism is a beautiful and expressive symbol of the great and crowning facts of Christianity, of union and communion with Christ, with reference to these facts, and that it is a pledge and an adumbration of the resurrection of the body from the state of the dead. They further believe that such a view of Baptism is well fitted to exert a salutary moral impression upon the Christian, who submits to the sacred rite, not as a matter of mere form, but "in spirit and in truth," that is, intelligently, cordially and devoutly. It is not necessary for us to examine the various passages adduced in the article, which has elicited these remarks, to prove that baptism means to wash, to purify, &c. We think it would not be difficult to show that in them all, the word is used as equivalent to immerse. This surely is the case with Naaman, "who dipped himself (baptized) seven times in Jordan, according to the saying of the man of God." It was also the case with Judith "at the fountain of Bethulia," not in, but at (epi) the fountain, for so Professor Stuart himself renders the word. She had been defiled, and

it was necessary, according to the Jewish ritual, that she should wash her clothes and bathe herself in water. Bethulia was a place of some consequence, and such a fountain as the one referred to must have had conveniences for bathing, with a view to ceremonial purification, a thing quite customary among the Jews in connection with their public fountains. The ceremonial ablutions of the Jews were generally performed by bathing or immersing the body in water. Says Maimonides, as quoted by Lightfoot, "Wherever in the law, washing of the body or garments is mentioned, it means nothing else than the washing of the whole body. For if any wash himself all over, except the very tip of his little finger, he is still in his uncleanness."

But we did not intend to say so much upon this subject. Our object is not controversy, but to ascertain the truth. We have a right to express our sentiments in the spirit of candor, and we have tried to do so. Our pedobaptist friends have the same right, and we only request of them, that they would give us credit for honesty of purpose, and some attention to the word of God. Mutual recrimination will be fruitless as well as hurtful. It will be infinitely better "to agree to differ," and set out the sincere convictions of our minds, even though we may be compelled to pursue different routes, or form separate organizations. When we have occasion to discuss the subject, let us do it with modesty and candor.

Our pedobaptist friends will find a fine specimen of calm, critical and modest investigation of this subject in Ripley's reply to Stuart, which we commend to their special attention.

A HINT.

The following hint, by the editor of the *Vermont Telegraph*, is of pretty general application, and as such, we find it extensively copied by our exchange papers:

"REVIVALS—CONSISTENCY.—While I was attending the convention at Mountholly, a brother who labors in the ministry, not 100 miles from Mountholly, belabored me for not having more revival intelligence in the *Telegraph*. He was informed at once, that all was given that I was furnished with. He said no more. I have just found a good reason for his silence at my answer. On looking over the minutes of the several Associations, to collect statistics for a table in the minutes of the Convention, I find that a revival has been enjoyed in the church of which this very brother is pastor, and that he has baptized 54 during the year—and not a word that I can recollect, has he ever said about it in the *Telegraph*! I submit the question, whether this brother is the proper individual to reproach the *Telegraph* for any lack of revival intelligence."

We commend the paragraph to the attention of the readers of the *Secretary* also. We do not recollect of any particular complaint on the part of any of our readers, of the lack of revival intelligence; nevertheless, we do recollect instances where our brethren might have furnished such intelligence, which would have afforded profitable filling for our columns, would have rejoiced the hearts of Christians, and might have been the means of a great deal of good. The *Secretary* is intended as a medium of communication, (that is, in matters of general interest,) between our brethren in all parts of the State, and if any of them have any thing which will be interesting or instructive to the rest, we respectfully invite and request them to let us have it. We have brethren enough, who, if they cannot furnish us with intelligence respecting the advancement of the cause, and the building up of Zion, can give us communications upon other subjects which may be useful and instructive. While we shall endeavor to make our paper interesting to all, it is intended to be more particularly interesting to the Baptists of Connecticut. Will our brethren think of this?

LETTER FROM MR. VINTON.

A friend in Willington has kindly furnished us with the following interesting extract of a letter from Bro. J. H. Vinton, missionary in Burmah, to his parents, dated Feb. 10, 1839.

"I, of all others, have least ground for complaint. God is making my cup of blessing to run over. Goodness and mercy are round about me, and the arms of infinite love are continually encircling me. God has given me the very place in his vineyard which I desire above all others to occupy. I am an humble herald of mercy to dying souls, and am almost constantly realizing the sweetness of that precious promise, 'Lo I am with you always.' But what is more than all, I am allowed to see the work of the Lord progressing. Sinners are coming into the kingdom, and inquirers are continually multiplying. It is true, however, that I am far from being satisfied,—my longing desire is to see the arm of the Lord revealed, and sinners coming home to the Saviour by thousands and tens of thousands. And yet I am allowed to see so much of the power and goodness of the Lord manifested in the salvation of souls, as keeps me from despairing—but that I shall yet see his glory revealed in a new manner. Nothing can be more obvious to every enlightened Christian, than the fact that ere the glorious Millennium shall dawn upon us, we must witness a new order of things. This flashy kind of piety which kindles up and burns with so much brilliancy for a few short weeks or months, and then dies away and becomes extinct for many long months and years, and then takes fire again, and then again dies away, such piety will never answer for the Millennium, nor will it help to usher in that glorious morn. There must be a steady and constantly increasing flame that will shine more and more unto that perfect day. The Church too, must be brought to feel the necessity of a radical change in the character of her revivals. These temporary excitements will never do. They are dependent on an alarming extent upon mere animal feeling, and the novelty of the thing has hardly passed, before the Church folds her hands, goes to sleep, and the revival is at an end. I would not be understood to speak against modern revivals. I bless God for the impulse that has been given to the Church through their instrumentality. Yet I do long for one general, universal, and perpetuated revival. Such a revival would not only stop the mouths of gainers, but keep them closed; and its influence would widen and extend, and conversions would multiply in a constantly increasing ratio, till the blessed Jesus would find a throne in every heart. In vain may we expect the Millennium without something of this kind. These little skirmishes do but little towards routing the great enemy and driving him from his strong holds. There has got to be a general engagement and a long protracted conflict before the victory is won. Why then, should not the Church, take hold of this work and never think of rest until it is completed? But the Church must be converted on this subject. Her theory is false, and her practice will of course be bad. When I was converted, it was the general opinion that a revival once in ten years was as often as we could expect; but now, Christians know better than that; and yet who talks or thinks of a perpetuated revival?"

Feb. 12. I have just made an arrangement to send a boat to Maudslow to-morrow or next day; and as I leave this place for Newville in a few hours, I will tell you a few things about ourselves, and then leave this to be sent by the boat.

Mrs. V. is now at Booths, about four days journey from here. We expect to meet in about 2 weeks. We spend much of the dry season apart, as we think we can do more for God and for souls in that way. Her health is exceedingly good, and mine was never

better. Were either of us ill, we could not think it our duty to be separated. As it is, it would be a great trial were it not for Jesus' sake. During the rainy season, we are in Maudslow, with a plenty of work to do, and every thing about us to make us comfortable and happy, but the privilege of being with the dear Karens. We, however, have a large number of children about us who are just learning to read, and frequent calls from the jungles. Last rains, we had the privilege of baptizing 19 of the dear children of the school. The last 2 months I have baptized 17 more, and we have a more interesting company of inquirers than ever before. We are beginning to be quite at home in the language, and I have a little smattering of two (the other kind of Karen) and Burman. I hope in a few years more to be master of these three languages. But oh, what can I do without the Spirit of the Lord? Do pray, dear friends, that the Lord would bless his own truth in the salvation of a multitude of souls. Remember me most affectionately, to Dr. C., and assure him how much I should prize a contribution from him; say to all the dear friends in W., that I remember them with great affection, and have not yet abandoned the idea that some of them will write me."

IF We have just received the Minutes of the first session of the Fairfield County Baptist Association. We shall try to give them a more extended notice next week.

SINGULAR.—A merchant of this city, on Monday last, received through the post office a letter enclosing three hundred dollars, without any explanation, but a simple request that it might be publicly acknowledged. The letter was post marked New York.

For the Christian Secretary.

OBITUARY.

Died, in Lebanon, Conn. on the 25th ult. at the house of her father, Mary Champlin, youngest daughter of Martha and John Champlin. She was in the morning of life, a little past 19, lovely, and beloved of all. The ties which have been broken, are numerous and tender. Among those who mourn her loss, are a father and mother, several brothers and sisters, relatives of every degree, together with an extensive circle of friends and acquaintances—all of whom feel deeply the loss of this interesting youth; but how deeply, those only can tell who have lost friends standing in similar relation to themselves. None but parents who have lost children, who have been tenderly loved, or brothers and sisters who have been bereft of the loveliest of their number, or friends who have been deprived of their most cherished companions, can tell how deeply the parents, the brothers and sisters, and other relatives and friends, lament the loss of Mary Champlin. But their grief, though natural, is unavailing. She is beyond the reach of sighs and tears—her body lies beneath the clouds of the valley, and her spirit has returned to God who gave it. The subject of this notice, we have said, was beloved by all. She was one of those modest, amiable young women, whom every one loves. Naturally of a sweet temper and an unpretending disposition, she secured the affection of all without exciting the envy of any. But lovely as she was in her life, she was yet more lovely in her death. During her sickness, a great change came over her—a new light dawned upon her soul, and that was light from heaven. The gentle influences of the Spirit of God, like zephyrs breathed upon the opening flower, imparted a sweetness and freshness before unknown. Her disease was consumption. It commenced its work something more than four months previous to her death. As long as there remained any ground for hope, her chief anxiety was to get well, but when she found there was no longer any prospect of her recovering—that she must, and that too, soon, she set herself to the great work of preparing for that solemn event. She saw her need of an interest in the Saviour, and applied to him for mercy. His ear always open to the feeble cry of the penitent sinner, heard her prayer, and when he heard, he answered—hope sprung up in her bosom, at first faint and feeble, but gradually increasing in strength as her body sunk in weakness, till at length it entirely dissipated the fear of death and occasioned an impatience even, that that event should be so long delayed. When her father, a short time previous to her death, perceiving her rapidly declining, told her distinctly that she could not survive long, she replied, 'I long to go; at another time just before she breathed her last, she exclaimed, 'how long!' and other expressions to the same effect. She was a twin—her mate she lost nearly three years ago, with the same disease of which she died herself. They were separated for a while, but now we trust are again united. Their bodies lie side by side in the grave-yard, and their spirits we believe are mingling in sweet communion before the throne of God.

Lebanon, Nov. 26, 1838.

CANADA.—The insurgent forces thus far have been most disastrously routed and overcome. The newspapers on the border at first published greatly exaggerated accounts of the success of the patriots, but it is certain that they cannot stand long against the government force in that province. Indeed they have no organization, and no systematic plan of operations. The numerous arrests, and the tone of the government presses, give evidence that great numbers of the insurgents will suffer an ignominious death this winter. It will be a winter of lamentation for Canada.

LOWER CANADA.

The Montreal Herald, of the 13th inst. says: "On Sunday evening, the whole of the back country above Lapraire presented the awful spectacle of one vast sheet of lurid flame and it is reported that not a single rebel house has been left standing. God only knows what is to become of the surviving Canadians and their wives and families during the approaching winter, as nothing but starvation from hunger and cold stares them in their face."

Upwards of one hundred prisoners were brought into Montreal yesterday.—[Montreal Transcript, Nov. 17.]

SENTENCE OF STEWART.—Wm. Stewart convicted of murdering his father, in Baltimore, has been sentenced to the penitentiary until the 30th of August 1856, one twentieth part of the confinement to be solitary.

MARRIED.

In this city, on the 21st inst. by Rev. O. E. Daggett, Mr. Wm. G. Collins, of East Windsor, to Miss Cynthia H. daughter of Mr. Richard Seymour, of Hartford.

In this city, on the 21st inst. by Rev. Asher Moore, Mr. Lazarus Forbes, of New York, to Miss Ann Burr.

In this city, on the 22d inst. by Rev. O. E. Daggett, Mr. Matthew G. Francis, of Wethersfield, to Miss Lucy Seymour, daughter of Mr. James Seymour.

At Middletown, on the 18th inst. Mr. Wm. N. Hemstead, of Essex, to Miss Hannah H. Jepson, of the former place.

At East Windsor, on the 22d inst. Mr. Lucius Grant, to Miss Mary Foster, both of East Windsor. At East Windsor, Oct. 10, Mr. Henry Loomis, of Westfield, Mass., to Miss Hannah Grant, of East Windsor. At Manchester, on the 20th inst. Mr. Norman Grant, of East Windsor, to Miss Sarah Clough, of Manchester.

DIED.

At Middletown, on the 19th inst. Mr. David Harris, aged 58.

At Tolland, on the 15th inst. Mr. John L. Stearns, aged 20.

At Columbia, on the 18th inst. Mr. David Yeomans, aged 68.

RIPLEY'S NOTES ON THE GOSPELS.

THE FOUR GOSPELS: WITH NOTES, chiefly explanatory; designed for Teachers in Sabbath Schools and Bible Classes, and as an aid to Family Instruction. By HENRY J. RIPLEY, Professor of Biblical Literature and Interpretation in the Newton Theological Institution—complete in two volumes.

This work should be in the hands of every student of the Bible,—especially every Sabbath School and Bible Class Teacher. It is prepared with special reference to this class of persons, and contains a mass of just the kind of information wanted. It also contains a splendid colored Map of Canaan.

RECOMMENDATIONS.

[From Rev. Robert Turnbull, Pastor of the South Baptist Church, Hartford, Conn.]

Having introduced Professor Ripley's Notes into my Bible class about six months ago, I have had a fair opportunity of becoming acquainted with the merits of the work. I can unhesitatingly say, that it is almost every thing I could wish as a class book. The value of the Notes consists chiefly in their brevity, judiciousness and simplicity. The difficult passages are satisfactorily discussed, while those of a plainer and more intelligible nature are passed over with brief notices. Professor Ripley's style is plain and chaste,—not loaded with redundances, nor bristling with epithets and antitheses. His spirit is eminently Christian, or in other words, it is modest, humble, and devout. His topics for practical reflection, which he merely indicates, are well chosen and happily expressed. I have much pleasure in recommending the work as the best of its kind, for a text-book in Bible Classes and Sabbath Schools.

Hartford, July 17, 1839.

[From Rev. Jeremiah Chaplin, D. D. late Pres. Waterville College.]

The author's views of the passages on which he comments are those of a sound discriminating mind, are evidently the result of much reading and reflection, and presented in a style distinguished by its neatness and perspicuity.

He seems, besides, to have hit on the proper medium between that conciseness which leaves the mind of the reader unsatisfied, and that prolixity which exhausts his patience and loads his memory with useless lumber.

This a rare excellence in writings of any kind, and especially in those whose object is to illustrate the word of God.

[From R. E. Pattison, D. D., President of Waterville College.]

I know not that I have ever read so much commentary with so few occasions to dissent from the views of the author. Taking every thing into consideration, I should sooner recommend the Notes to that class of persons for whom they were designed than any other with which I am acquainted.

R. E. PATTISON.

Waterville College July, 1838.

From Rev. Stephen Chapin, D. D., President of Columbian College, Washington, D. C.

His explanations in the Introduction are pertinent and valuable; his notes preserve a just medium between the diffuse and the concise. One excellence of Prof. Ripley is, that he helps the reader where he needs help, and when he does not, he lets him go alone. On plain texts, his notes are not obtruded; but on the obscure, they are sound and satisfactory. In a word, I view the work as possessed of much merit, and well adapted to promote biblical knowledge and the cause of religion, and trust that a liberal encouragement will be extended by the Christian community.

S. CHAPIN.

College Hill, D. C., Aug. 8, 1838.

From Rev. Luther Crawford, Sec'y Am. Bapt. Home Miss Society, N. York.

I have perused the second edition of Ripley's Notes on the Gospels with more than usual attention. I cannot but regard this as the finest and most unexceptionable work there is to be found of the kind, and should rejoice to hear of its extensive circulation through all our families and Sabbath Schools.

LUTHER CRAWFORD.

New York, August 6, 1838.

From the Rev. J. S. Bacon, Lynn, Mass.

The teacher or scholar will find in this work a greater number of just such questions, as he would desire to ask, intelligibly and satisfactorily answered, than in any other. I should be happy to see it in every family and in the hand of every Sabbath School Teacher, and Scholar of suitable age, in the land.

J. S. BACON.

Lynn, July 7, 1838.

From Rev. N. W. Williams, Beverly, Mass.

It gives me pleasure to add my testimony to that of others in favor of the work. I hope, it will find a place among all our Sabbath School Teachers, and in families generally, as a work which, if it aim not at novelty of ideas, may be relied on as explaining the text in a clear and comprehensive manner.

N. W. WILLIAMS.

Beverly, July 17, 1838.

From Baker and Hume, Norfolk, Va.

We have carefully examined Ripley's Notes on the Gospels, and feel no hesitation in saying, that they are well calculated to answer the ends for which they were designed. Some may possibly object to the brevity of the notes: in our estimation, they are sufficiently extensive for all ordinary purposes. Were the work more voluminous, it would be less read, and, consequently, less useful. This is an important consideration, and it should be allowed due weight. The style of the work merits particular commendation.—While plain and unostentatious, it is chaste and perspicuous. The faithfulness of the author, in his notes on those passages of Scripture which have reference to the subject of baptism, should commend the work to every member of our denomination. We trust that the period is not far distant, when a copy of it will be found in every Baptist family in the United States.

JOSEPH S. BAKER.

Norfolk, Va., Aug. 11, 1838. THOMAS HUME.

From Rev. J. A. Warm, Editor of the Comprehensive Commentary.

The author has fulfilled his promise of affording assistance to teachers and Bible class pupils, without doing for them the work of studying their lessons. It may not seem proper to institute comparisons between Ripley and Barnes; and yet I will just say, that Prof. Ripley is, in my judgment, by far the safer, the more modest, and the less ostentatious guide; and in place of which he were adopted universally, and in place of Barnes, in our Sabbath Schools.

JOSEPH A. WARNE.

Philadelphia, August 15, 1838.

From the Biblical Repository, Andover Mass.

There are three things in these Notes which have given us much satisfaction; first, the kind and catholic spirit every where manifest—second, the labor is bestowed upon the really difficult texts—third, the practical reflections are few and to the point.

From Zion's Advocate, Portland.

These Notes breathe throughout the spirit of fervent piety; and he who reads them will be improved in piety as well as in knowledge. We cordially recommend this work to all engaged in Sabbath School or Bible Class instruction, and to heads of families who cannot purchase more expensive works.

From the Christian Review.

Professor Ripley has given us a specimen of the right kind of Commentary; the Notes are more strictly explanatory than those of Mr. Barnes; they occupy a smaller space; the style, though less pointed and vivacious, exhibits more sobriety; the principles of interpretation are more cautiously applied; and the explanations, particularly on the subject of baptism, are more correct.

Published by GOULD, KENNELL, & LINCOLN, Boston, and for sale by the principal Booksellers.

WANTED IMMEDIATELY.

AT this Office, two boys from 15 to 17 years of age as apprentices to the Printing Business. Those of good moral character will find a good situation. Oct. 19.

POETRY.

For the Christian Secretary.

"Let us labor therefore, to enter into that rest."
Heb. iv. 11.

Onward, Christian, in your way,
Onward, to the perfect day;
Let your light still brighter shine,
Till it joins with light divine.

Let your zeal no languor know,
Let your love still higher flow,
Fight on, till life's journey's o'er,
And you reach fair Canaan's shore.

Can you love this world's vain show,
And still cling to joys below?
If the world possess our love,
Can it fix on HIM above?

Do you wish to rest on high,
Where's no sorrow, pain, or sigh,
You must labor while 'tis day,
Ere you shall be called away.

Onward, then, in that bright way,
Which will lead to endless day;
To the rest that's kept in store,
For God's people, evermore.

D. P.

Glastenbury, Nov. 17, 1838.

From the (N. C.) Biblical Recorder.

A SNAKE STORY.

The following singular story was related to us, a few days ago, by the husband of the lady concerned, and may be relied on as strictly and literally correct.

Some time during the past summer, Mrs. Matthis, wife of Mr. Jas. Matthis, of Sampson co., in company with another lady, was taking a walk through her son's plantation. On her return, she had occasion to pass by a new ditch, on which the workmen had just been operating, and which was still without water. On passing this ditch, a large rattlesnake was observed lying coiled in its bottom. As it was thought necessary that the reptile should be killed, and as no one was at hand but the two ladies, Mrs. M. immediately proceeded to the undertaking. The ditch was about three feet wide, and about four deep, and as before stated, the serpent was lying on the bottom. In this state of things, it will easily be seen, that there was peculiar difficulty in striking the animal without at the same time greatly endangering the person making the attack. And this difficulty was not a little enhanced by the circumstance that the earth had been thrown from the ditch on both sides, and formed a considerable embankment on each margin. Under these circumstances Mrs. M. struck the snake with a stick, with no other effect, however, than to excite its venom and to prepare it for battle. Convinced that nothing could be done in this way, the old lady laid aside her stick and took a spade, which the workmen had been using and which she found lying near at hand. Her purpose was to press the instrument on the reptile, and thus detain it, until the other could bruise its head. But as the handle of the spade was too short for the operation, in attempting to reach the serpent, the old lady lost her balance, and fell headlong into the ditch, and immediately upon the infuriated rattlesnake! As the sides of the ditch were too high to allow her to leap out, and as there was not a moment of time to be lost, she threw herself across the ditch—her head on one side, her feet on the other, and the snake immediately beneath her. As this position could not be retained long, she dropped one foot to the bottom of the ditch, and by a desperate effort, succeeded in stirring her body upon the bank. Strange as it must seem, she had not been touched by the fang of the serpent. Nothing daunted by what had occurred, she again took the spade, and having taken the precaution to extend her body on the bank, to prevent the possibility of again falling into the ditch, the old lady caught and held the animal, until it was beaten to death by her companion. The only way to account for the fact that Mrs. M. was not bitten, while lying in the ditch on the rattlesnake, is by supposing, that the animal was some how embarrassed by her clothing, and thereby deprived of the power of inflicting a wound. The snake was upwards of four feet in length, and, if we remember right, had thirteen rattles.

WAIT FOR THE APPLAUSE.

At a country festival, where 'The Messiah,' was performed, the gentleman to whom the aria 'O thou that tellest' had been assigned, anticipating a favorable appreciation of his talents, wrote at the end of the song (the chorus following immediately) the words 'wait for the applause.' This he endorsed not only in the leader's copy, but in every one in the orchestra. At the conclusion of the song the leader paused, and there was a dead stop. 'Why do you not go on?' said the singer, in an agony of disappointed vanity. 'I am waiting for the applause,' was the calm reply of the sarcastic conductor. This story reminds us of an anecdote which Robert Hall, of Bristol, was accustomed to relate. 'I remember,' says his biographer, 'at the distance of many years, with what vivid feeling of the ludicrous he related an anecdote of a preacher of some account in his day and connexion. He would in preaching sometimes weep, or seem to weep, when the people wondered why, as not perceiving in what he was saying any cause for such emotion in the exact places where it occurred. After his death one of his hearers happened to inspect some of his manuscript sermons, and exclaimed, 'I have found the explanation; we used to wonder at the good doctor's weeping with so little reason sometimes, as it seemed. In his sermons there is written here and there in the margin 'cry here,' now I verily believe the doctor sometimes mistook the place, and that was the cause of what appeared so unaccountable.'—*Musical World.*

NOVELS.—Do not all men know—they who are as intelligent as Bulwer, and as deeply read in human nature as Marryat—that while they describe, in such glowing terms, the character of the ruffian or the desperado, there are hundreds and thousands of their young readers who sympathize with him, and—such is human nature—are gradually, in spite of their better judgement, and in view of the final results, transformed into the same image?

SPIRIT OF SPECULATION.—The speculating mania has seldom been better described than in the opening of a capital and instructive story, full of humor, in the last number of the Knickerbocker, entitled "Speculation, or the Rushow property, a tale of Crow Hill, Long Island."

The great land speculation is just exploded.—Perhaps more have perished by it than by the sea. It is not for us to state the causes which prompted this dangerous spirit, or whence the unusual facilities to indulge in it to excess. Politicians may quarrel about its origin; it is impossible to mistake its effects. Those who were not blind, foresaw them; the marvel is, that they had not sooner arrived. But the crash came; tardily, yet certainly. It was tremendous. It involved every one, high and low, rich and poor. Instead of a healthy vitality, collapse; instead of the promptings of hope, the lamentings of despair. The arm of industry was paralyzed, the grass grew green in the marts of commerce, and every fountain of prosperity was dried up.

The mania began within narrow limits with a few, it extended every where to the many. All classes became smitten with a sudden criminal passion of being rich. They borrowed moneys, and speculated wildly in lands. They thought no more of the gradual accumulation of wealth by labor, but would escape the curse imposed on Adam. A fortune must now be made in a day. The merchant forsook his regular and sure traffic, for that which promised more than all his agencies could bring him. The husbandman gave up his field to barrenness and leaving his ploughshare in the furrow, turned back. The schoolmaster neglected to sow the seeds of knowledge, and looked out for a soil which would yield him a more profitable crop. The very children were smitten with a precocious love of gold, and the old were aroused from the repose of their age, to hazard their little all acquired by constant sacrifice and toil. It was difficult to find any one innocent or untouched. Even the ministers of God became unwittingly engrossed in the game.—They meditated schemes of personal aggrandizement, and returned to the weak and beggarly elements of the world. And they dreamed not why it was that religion languished, and why men grovelled on earth, and refused to lift their eyes to heaven. The progress of the thing was still onward, and thousands trusting in the imaginary value of their lands, launched forth into luxury absolutely startling. New men burst from their obscurity like mushrooms of a night, in all the pomp and circumstance of wealth. Republican simplicity began to be disregarded. They consulted books of heraldry; they affected equipage, and coats of arms, and massive plate, and sumptuous living. They pampered their bodies, entertained their friends, cheated their debtors. Splendid mansions arose as by magic. Lawns and gravelled walks, and flower gardens, and embellished grounds, delighted the eye, and gave the appearance of substance. Villages enlarged their borders, and aspired to the rank of cities; wide avenues intersected the country in all directions, and the wisecracks, with pupils delighted with amazement, exclaimed, "What a change!" It seemed as if the bubble never would burst. It went on expanding, and expanding, while the palaces and perspective scenes revealed on its surface, stood forth with the distinctiveness of a solid reality. Avarice cast its far-seeing eye on the prairies; towns on a magnificent scale were founded in the far, far west: the dismal swamps of the south were exposed at auction in our cities, and there was not enough cultivated land for bread.

No true lover of God and his country, who remained untouched by the prevailing spirit, could look upon its progress without fear and trembling. Its moral effect was to enslave the soul, already too devoted to riches; to stifle all the virtuous affections; to give nothing in exchange for love; to banish from circulation the pure gold of our natures, producing in the end a stoppage of payment, and bankruptcy of the heart.

NATURAL ELOQUENCE.—In 1832, when the cholera was raging in Baltimore, Dr. Nevins addressed his people thus:

"There is a great deal of dying now. And it is apprehended by many that there will be more. Death is abroad. The insatiable archer has got a new arrow in his quiver, severer and sharper than any of the rest. A new terror clothes the brow of the King of terrors. The aged are sickening and dying, nor are the young men and maidens exempt. And it is appointed to us to die. We shall be sorry to part with any of you; but if you must go, we cannot feel indifferent as to how and where you go. There is a direction we would have you take, and a conveyance we would have you employ. If you must go, go by the safe way, and regard your company. There is but one safe way to eternity. There is only one rod and one staff that can comfort in death. It is not morality, nor philosophy, nor the poetry of christianity. And there is but one companion of the way, who can give the charm of society to death. You know his name. It is Jesus, Oh, that you did but trust in him! Oh, if you only loved him! Oh, would you but obey him! Oh, that you were not ashamed of him! Into his hands I am willing to resign you!—[*Memoir of Dr. Nevins.*]

ALWAYS HAPPY.—An Italian Bishop struggled through great difficulties without repining, and met with much opposition in the discharge of his Episcopal functions, without betraying the least impatience. One of his intimate friends, who highly admired those virtues which he thought it impossible to imitate, once asked the prelate if he could communicate the secret of being always easy. "Yes," replied the old man, "I can teach you my secret, and with great facility: it consists in making a right use of my eyes." His friend begged of him to explain himself. "Most willingly," returned the Bishop. "In whatever state I am, I first of all look up to heaven, and remember that my principal business here is to get there; I then look down upon the earth, and call to mind how small a space I shall occupy in it when I come to be interred; I then look abroad into the world, and observe what multitudes there are who are in all respects more unhappy than myself.—Thus, I learn where true happiness is placed—where all our cares must end, and what little reason I have to repine or complain."

CARD TO THE LADIES.

New Millinery & Fancy Goods.
MISS C. PETTIBONE,

Has this day received from New-York, a new supply of fashionable Fall and Winter Goods.

CONSISTING IN PART OF

RICH and elegant Satins; figured and plain Silks of various colors; Silk Velvets; figured and plain Pou de soie; a choice selection of the most fashionable Winter Flowers; Victoria Head Dresses; a large assortment of the newest style of Ribbons, Scarfs, black and white Blonde Lace, Wire net do., black Lace for trimmings, Silk Fringe, &c. &c.

A splendid assortment of Silk Hats and Hoods, fine Florence Tuscan do., color'd and plain Straw do. Also ready made Cloaks, and particular attention to Dress making and repairing Tuscan and Straw Hats.

☐ The latest fashions for Hats, Dresses, and Cloaks.

Six good girls wanted immediately.

235 Main-st. Nov. 16.

VINDICATION OF THE BAPTISTS.

THE Vindication of the Baptists from the charge of bigotry, and of embarrassing missionary operations by translating and refusing to transfer in one of their versions of the Scriptures among the nations the words relating to Baptism. Second edition. By John Dowling, A. M., pastor of the West Baptist Church of New York. Price 6 1-4 cents.

For sale by **CANFIELD & ROBINS.**

October 26.

TO SCHOOL TEACHERS AND COMMITTEES.

THE subscribers offer for sale all the variety of School Books in use in this State, on the most reasonable terms. Those who wish to purchase are invited to call and examine for themselves.

CANFIELD & ROBINS.

Oct. 26.

NEW SCHOOL BOOKS.

READER'S GUIDE; containing a notice of the Elementary sounds in the English Language; instructions for reading both profusely verse, with numerous examples for illustration, and lessons for practice. By John Hall, Principal of the Ellington School.

OLNEY'S INTRODUCTION TO GEOGRAPHY; Fourth Edition. A Practical Introduction to the study of Geography, embellished with maps from steel plates and engravings on wood. By J. Olney, A. M.

SMILEY'S SCHOOL GEOGRAPHY & ATLAS; a new work for the use of Schools, on the plan of Murray's Encyclopedia of Geography. Illustrated by numerous engravings, and accompanied by a new and beautiful Atlas. By Thomas T. Smiley, A. M. M. D.

MARSHALL'S WRITING BOOKS; a new and valuable system of writing, in 4 numbers.

CHEEVER'S LATIN ACCIDENCE; revised and enlarged. The above new and valuable School Books, published by the subscribers, are offered to the trade and to teachers, on the most reasonable terms.

Also, in the press, a new and greatly enlarged and improved edition of Olney's Arithmetic, for the use of Schools.

CANFIELD & ROBINS, 180 Main St.

New England Sabbath School Union,

Question Book, Vol. 1st.

SECOND EDITION.

SO great has been the demand, for this valuable little work, that the first edition was taken up, before arrangements could be made for publishing the second. This has caused the delay of orders sent us. We have now received a supply of the second edition, and are prepared to fill orders with despatch, at the Union price—\$1.50 per dozen.

CANFIELD & ROBINS.

Hartford, July 20, 1838.

NEW BOOKS.

EGYPT, Arabia Petrea, and the Holy Land, by an American.

Greece, Turkey and Europe, by do. Dick's Celestial Scenery, New Ed.

Hill and Valley, Modern Society, Memoir of Mrs. Taylor.

McCrice's Lectures on the book of Esther, Young Ladies' Gift, 2d Series, Memoir of H. Sinclair, Our Protestant Forefathers, Lily of the Valley.

A Leaf from the Tree of Life, Christian Confidence, by Dr. Spring, Advice to a Young Christian.

For sale by **CANFIELD & ROBINS.**

Sept. 14.

JUST RECEIVED AND FOR SALE BY

CANFIELD & ROBINS,

A Large supply of Books, suitable for Sabbath School Libraries, which render their assortment very complete.

Those desirous of purchasing will call. All orders from the country shall receive prompt attention.

Also, Just Received, **NEW BOOKS.**

Tindale's Medical Philosophy.

Tindale's New Testament.

The Mother in her family, by Dr. Alcott.

Biblical Analysis or Topical arrangement of the Scriptures.

Clark's Lectures to Young People.

July 13.

Cash paid for Pork in the Hog.

THE subscriber will commence purchasing Pork in the Hog about the 16th of Sept. Persons having Pork to dispose of, are invited to call and make arrangements with the subscriber, previous to bringing it to market. The highest price will be paid for it in the first quality, and if not, price accordingly; the cases or skins will be expected with the Pork, for making Sausages. Also, will purchase Sage.

New Land, Fresh Pork, and Sausages, constantly on hand, together with the greatest assortment of Goods found in a Grocery in the known world, in any one Store, at prices that cannot fail to suit cash customers, as it is a cash Store, and I wish to have it understood so, so that the people may not be disappointed when they come. All are invited to come, that have money to buy.

J. M. GLAZIER.

No. 79 State street.

September 6.

W. S. CRANE, DENTIST.

Exchange Buildings, North of State House.

REFERENCES.—Messrs. E. & J. Parney, J. W. Crane, M. D., J. D. Stout, M. D., E. Bryan, New York.

March 31st, 1838.

A Court of Probate holden at Plymouth, within and for the district of Plymouth on the 3d day of Nov. A. D. 1838. Present.

CALVIN BUTLER, Esq., Judge.

On motion of George W. Matthews, and Lyman Tuttle, administrators on the estate of Nathan Tuttle, late of Plymouth, within said district, deceased. This Court doth decree that six months be allowed and limited for the creditors of said estate to exhibit their claims against the same to the subscriber.—And directs that public notice be given of this order by advertising in a newspaper published in Hartford, and by posting a copy thereof on the public sign-post in said town of Plymouth.

Certified from Record,
CALVIN BUTLER, JUDGE.

READ

the following interesting and astonishing Facts!!

FIVE THOUSAND CURES performed in ONE YEAR by the use of **DR. W. EVANS' Medicine.**

Principal Office is at 100 Chatham street, N. Y. where the Doctor may be consulted personally, or by letter (Post Paid) from any part of the United States, &c. Persons requiring Medicine and Advice, must enclose a Bank Note, or Order.

ON LOW SPIRITS.

Low Spirits is a certain state of the mind, accompanied by Indigestion, wherein the greatest evils are apprehended upon the slightest grounds, and the worst consequences imagined. Ancient medical writers supposed this disease to be confined to those particular regions of the abdomen, technically called Hypochondria, which are situated on the right or left side of that cavity, whence comes the name—Hypochondriasis.

Symptoms.—The common corporeal symptoms are, flatulency in the stomach or bowels, acid eructations, costiveness, spasmodic pains, giddiness, dimness of sight, palpitations, and often an utter inability of fixing the attention upon any subject of importance, or engaging in any thing that demands vigor or courage. Also languidness; the mind becomes irritable, thoughtful, desponding, melancholy, and dejected, accompanied with a total derangement of the nervous system. The mental feelings, and peculiar train of ideas that haunt the imagination and overwhelm the judgment, exhibit an infinite diversity. The wisest and best of men are open to this affliction as the weak.

Cause.—A sedentary life of any kind, especially severe study, protracted to a late hour in the night, and rarely relieved by social intercourse, or exercise, a dissolute habit of excess in eating and drinking, the immoderate use of mercury, violent purgatives, the suppression of some habit, and discharge, (as the obstruction of the menses), or long continued eruption; relaxation or debility of one or more important organs within the abdomen, is a frequent cause.

Treatment.—The principal objects of treatment are, to remove indigestion, to strengthen the body, and to enliven the spirits, which may be promoted by Exercise, Early Hours, Regular Meals, and Pleasant Conversation. The bowels, (if costive), being carefully regulated by the occasional use of a mild aperient. We know of nothing better calculated to obtain this end, than **DR. W. EVANS' APERIENT PILLS**—being mild and certain in their operation.

The bowels being once cleansed, his inextinguishable **CHAMOMILE PILLS**, which are tonic, anodyne, and anti-spasmodic, are an infallible remedy, and without dispute have proved a great blessing to the numerous public.

Some physicians have recommended a free use of mercury, but it should not be resorted to; as in many cases it will greatly aggravate the symptoms.

To James Dickson, 36 Cornhill, Boston, Agent for the sale of Dr. Wm. Evans' Chamomile Pills

Lowell, Nov. 15, 1836.

Dear Sir—Knowing by experience that every reference that the afflicted receive of the beneficial results of medicine, I cheerfully offer mine to the public, in behalf of Dr. Wm. Evans' Chamomile Pills. I have been afflicted for the last ten years, with distress in the head and chest; often so bad as to deprive me of sleep for three or four nights in succession, but have never found relief by any of my friends' prescriptions, until I saw the advertisements in the paper; when she persuaded me to send for some, which I did, and obtained two boxes and bottles, which resulted in almost completely restoring me to health, although I have not yet entirely finished them. Should you consider this any benefit to yourself, or the public, you have my cheerful permission to publish it.

Yours respectfully,
THOMAS K. GOODHUE, Centralist.

ASTHMA, THREE YEARS' STANDING.

Mr. Robert Monroe, Schuylkill, afflicted with the above distressing malady. Symptoms.—Great languor, fatulency, disturbed rest, nervousness, difficulty of breathing, tightness and stricture across the breast, dizziness, nervous irritability and restlessness, could not lie in a horizontal position without the sensation of impending suffocation, palpitation of the heart, distressing cough, costiveness, pain of the stomach, droopiness, great debility and deficiency of nervous energy. Mr. R. Monroe gave up every thought of recovery, and dire despair sat on the countenance of every person interested in his existence or happiness, till I accidentally noticed in a public paper some cure effected by Dr. Wm. Evans' MEDICINE in his complaint, which induced him to purchase a package of the PILLS, which resulted in completely removing every symptom of his disease. He wishes to say his motive for this declaration is that those afflicted with the same, or any symptoms similar to those from which he is happily restored, may likewise receive the same in suitable benefit.

LIVER COMPLAINT, TEN YEARS STANDING.—Mrs. HANNAH BROWNE, wife of Joseph Browne, North Sixth st. near Second st., Williamsburgh, afflicted for the last ten years with the Liver Complaint, completely restored to health through the treatment of Dr. Wm. Evans.

Symptoms.—Ha'nted constipation of the bowels, total loss of appetite, excruciating pain of the epigastric region, great depression of spirits, languor and other symptoms of extreme debility, disturbed sleep, inordinate flow of the menses, pain in the right side, could not lie on her left side without an aggravation of the pain, urine high colored, with other symptoms indicating great derangement in the functions of the liver.

Mrs. Browne was attended by three of the first physicians, but received but little relief from their medicine, till Mr. Brown procured some of Dr. Wm. Evans' invaluable preparations, which effectually relieved her of the above distressing symptoms, with others, which it is not essential to intimate.

JOSEPH BROWNE.

City and County of New York, ss.

Joseph Browne, of Williamsburgh, Long Island, being duly sworn, did depose and say that the facts as set forth in the within statement, to which he has subscribed his name, are just and true.

JOSEPH BROWNE,

Husband of the said Hannah Browne.

Sworn before me, this 4th day of January, 1837.

PETER PINKING, Com. of Deeds.

REMARKABLE CASE OF ACUTE RHEUMATISM.

THE Affliction of the LUNGS—cured under the treatment of Dr. Wm. Evans, 100 Chatham street, New York. Mr. Benjamin S. Jarvis, 13 Centre st. Newark, N. J., afflicted for four years with severe pains in all his joints, which were always increased on the slightest motion, the tongue preserved a steady whiteness; loss of appetite, dizziness in his head, the bowels commonly very costive, the urine high colored, and often profuse sweating, unattended by relief. The above symptoms were also attended with considerable difficulty of breathing, with some faintness across the chest, likewise a great want of due energy in the nervous system.

The above symptoms were entirely removed, and a perfect cure effected, by Dr. Wm. Evans.

BENJ. S. JARVIS.

City of New York, ss.

Benjamin S. Jarvis being duly sworn, doth depose and say, that the facts stated in the above certificate, subscribed by him, are in all respects true.

BENJ. S. JARVIS.

Sworn before me, this 25th of November, 1836.

WILLIAM SAUL, Notary Public.

96 Nassau street.

DR. W. EVANS' OFFICE, No 100 Chatham st.

where he can be consulted at all times.

PRINCIPAL OFFICES FOR THE SALE OF

DR. W. EVANS' Camomile and Aperient Pills,

NEW YORK—100 Chatham street.

PHILADELPHIA—19 North Eighth street.

BOSTON—36 Cornhill.

☐ This VALUABLE MEDICINE is to be had of the following Agents.

JAMES H. GILMAN, Druggist, No. 201 Main street Hartford; **HUGHES & HALL,** Middletown; **JOHN A. WEED,** New York; **DAVID MITCHELL,** Church St. New Haven; **WM. S. WOOD,** Stamford; **J. W. TAYLOR,** Westport; **N. S. WORDEN,** Bridgeport; **IRA N. YALE,** Meriden; **JOSIAH EDWARDS,** Berlin.

May 18.

NEW FALL GOODS.

A. F. HASTINGS

Is now opening a complete assortment of seasonable **DRY GOODS,** among which are

BROAD CLOTHS, CASSIMERES, AND SATINETTS, in a fresh and full assortment, some desirable styles for Boys' wear; **MERINOES,** an assortment rarely met with, in almost every quality and color, some of which for beauty, are seldom if ever equalled; **BOMBAZINES,** a complete assortment of **CHALETES, MOULIN DE LAIS, of entire new pattern,** and cheaper than ever offered; **FLANNELS,** in white and all colors; some figured, patent do. warranted not to shrink in washing; **SILKS,** an entire full stock, among them are splendid Jet, Blue Black and colored, some small figured ones, the handsomest ever brought to the city.

The success the subscriber has met with in this branch of his business, has induced him to pay special attention to the fabric as well as richness of the article, and those who desire durable and good Silks, will find it for their advantage to examine his stock.

Rich fall and winter French, English and American **CALICOES,** of modern patterns, among which are some Mouslin De Lains patterns. **SHAWLS, HANDKERCHIEFS, &c. &c.**

DOMESTIC GOODS in every style, **Woolen and Hamilton Cottons, Cotton Yarn, Worsted for Working, Marking Canvass, &c. &c.**

All new, and as cheap as can be found in any establishment in the state.

Hartford, Aug. 31.

NEW FALL GOODS.

AARON CLAPP has just received the most extensive and valuable stock of Goods he has ever had the pleasure of offering. The rapid increase of trade has induced him to extend his business, and the goods will be sold unusually cheap. Among the New Goods may be found Broadcloths, Cassimeres, Satinets; a large stock of Merinoes, Bombazines; a valuable stock of Silks, Mousline de Lains, London and French dark Calico Prints, Chally Patterns, a large assortment of Shawls and Ribbons, Gloves, Hosiery, Woolen Yarn, Flannels, Sheetings, Shirtings, Tickings, Batting, Nun Bonnets, Travelling Baskets, Shell and Horn Combs, Bead Bags, best Needles and Pins, together with almost every article usually found in a Dry Goods Store.

Sept. 14.

HARTFORD

Fire Insurance Company.

Office north side of State-House Square, between the State-House, and Exchange Banks.

THIS Institution is the oldest of the kind in the State, having been established more than twenty-five years. It is incorporated with a capital of One Hundred and Fifty Thousand Dollars, which is invested and secured in the best possible manner. It insures Public Buildings, Churches, Dwellings, Store Merchandise, Furniture, and Personal Property generally, from loss or damage by Fire, on the most favorable and satisfactory terms.

The Company will adjust and pay all its losses with liberality and